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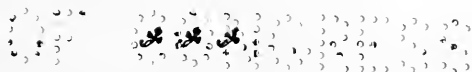


Progressive Studies In the Bible....



BY

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PREFACE.

An intelligent age is always interested in the agencies that have produced its institutions and the agencies that conserve them. The thoughtful student of history will readily admit that the influence of the Hebrew nation to produce twentieth century civilization has been greater than that of any other nation of antiquity. It does not require deep nor prolonged study of social science to discover that the Bible has been an important factor in shaping the civil institutions of to-day. All religions leave their mark on the customs and culture of the countries where they predominate. The Hebrew religion is no exception to the rule. It has had a more potent influence in moulding western thought than any other religion. Christianity is the legitimate outgrowth of it, and wherever Christianity has attained a dominant place, peace, prosperity and happiness are found. These considerations alone ought to give the Bible a place in the curricula of our colleges. They might be re-inforced by weighty moral and spiritual reasons.

No time is so favorable for this study as the years of college life. Study is then a business. Later years bring so many other interests and subject most men to such sharp business competition that Bible study is generally desultory and unsatisfactory. The college student, however, is free to study a subject apart from its relation to bread-winning and money-making. But the advantage of any study is in some measure dependent on earnest and hard work by the student himself. From this point of view it has been found difficult to make the study of the Bible an equivalent for one in the other departments of college work. The biblical narrative without comment is

not enough. Commentaries are numerous but they are not adapted to the ordinary student, even had he access to them, and leisure to study them. Histories of the Hebrew nation do not meet the demand. Books on Biblical Introduction and analyses of books and chapters are helpful to every Bible student, but alone do not serve as a college text book.

The present volume is an effort to meet the demand for a text book of the Bible that will make the study of it equal to any other branch in point of culture, and at the same time impart such knowledge of the Hebrew nation, its place in history, God's purpose in it and his method of dealing with it, as every liberally educated person ought to know. These studies were originally given as lectures to college classes and have assumed their present form largely under the inspiration of the classroom. It has been difficult to confine ourselves strictly to our original purpose, to present one fundamental phase of biblical truth. We think by adhering to this purpose confusion is avoided and a foundation laid for intelligent personal study. Much is left for the teacher in the way of comment and application, and many opportunities afforded to explain the application of the principles of the Hebrew government to modern society. We have made no effort to discuss inspiration, authorship, etc. Those who wish to follow this line of study can find many books on it. We have taken the Bible as it is and endeavored to learn its contents, its purpose and spirit. Although prepared primarily for college students in regular class work, the book may be used in Normal classes, under the direction of the pastor, or in special classes in Sabbath Schools.

These studies have been in preparation for some years and were originally designed for private use. It is not possible therefore to give credit to the many authors consult-

ed, and who have contributed to them. We are, however, under great obligation to the Rev. W. J. Erdman, D.D., who read the book in manuscript and made many valuable suggestions. Special mention is also due Miss Jennie Dale, of the faculty, of Grove City College, who kindly read the proof of the entire book. We feel grateful to the many students who have taken this work under our tuition and whose appreciation has been a constant stimulus and satisfaction. And if this book shall have an influence to secure a wider and more honored place for the Bible in our colleges, and be helpful to those who study its pages either in class or in private, we shall feel amply repaid for the time and effort spent upon it.

S. D.

Grove City, Pa.
July, 1901.

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INTRODUCTION.

Object.—In beginning the study of a subject so wide as the divine economy in its relation to man, a clear conception of the object of the study and the method to be pursued is important. (1) The Bible contains the deepest problems of life; (2) the history of the world is meaningless apart from the divinely inspired revelation of man's place in nature and his eternal destiny; (3) the religion of the Bible is the only one that has given a persistent upward trend to society; (4) therefore, it deserves to be studied as a means to intellectual culture, for the information it contains and as a source of religious stimulus.

The thought around which the facts of the divine economy group themselves is, that an infinitely wise, loving and just God was *educating* a race in truth and righteousness. This assumes: (a) A holy God, (b) man as unholy, but whose free agency must be respected at all times, (c) a means for man's acquittal from death through the person of a substitute and (d) his sanctification through the influence of the Spirit. The problem, then, that our study ought to solve is, how induce in man a feeling of guilt, a sense of need and a willingness to accept the substitute and to co-operate in the plan.

Nature is the thought of God, but the science of nature is man's knowledge of it systematized. Redemption is the thought of God, but the science of redemption is man's knowledge of it systematized. In the one, the knowledge is within the domain of human investigation and reason; in the other, the knowledge is to be found in the books of the Old and New Testaments.

Our endeavor, therefore, shall be to systematize Biblical truth, so that we may see the wisdom and unity and progress in God's plan for man's restoration to divine favor.

We hope to follow the steps of the divine author of it as they appear in the inspired narrative of its development.

The Method.—One method of study of the Old Testament makes the revelation of Christ the center of biblical truth, and to discover Christ in it the end of biblical study. Everything is made typical of the person and work of Christ. In the deliverances of God's people from their enemies, the great deliverance from sin is set forth. Joshua, David, the sacrifices, etc., are types of Christ. Literature along this line is wide and excellent. It is this phase of Revelation that furnishes themes for so much of our pulpit and platform teaching of the Bible. And it is wisest under the circumstances. No one loses in his own spiritual life by making the whole of inspired truth to revolve around a crucified Christ.

But the method followed in this study endeavors to discover the process of education by which God led his people to a fuller knowledge of himself and his purpose in man. Our efforts, therefore, shall be to determine the specific application of the providences of God to the person or the times effected by them and the purport and influence of the civil and religious polity of the Hebrew nation.

A Divine Revelation Necessary.—But the question might arise here, was a divine revelation necessary to this education? Idolatry is the natural religion of fallen man. The idols around which these religions center are the embodiments of man's own capabilities and aspirations. Water does not rise higher than its source, and no idol can be greater or purer or wiser than the mind which conceived it and endowed it with its attributes. The history of these systems of idol worship reveals the fact that in most cases there has been a sad degeneracy in the moral characteristics of the idol. The idol at first was the concrete expression of the purest and

best of human thought and aspiration, but it was soon given a character more in keeping with the degraded sentiments of its worshippers. Thus idolatry soon breaks down with vicious practices all it has done toward man's elevation. There is nothing in the thought of a pure and holy God to attract the sinner so long as he feels that God is offended with him. It is only when man sees the rainbow of reconciliation around the throne of infinite justice that he begins to seek God. The true religion of Jehovah therefore must include such a revelation of God as will satisfy the mind and conscience of the worshipper. The basal fact in it is the atonement of Christ. Since this far transcends human capacity the alternative is hopeless loss or a divine revelation.

Inspiration.—Since man cannot evolve from his own nature that which is spotlessly pure and infallibly correct, the whole superstructure of the Christian faith stands or falls with the doctrine of the inspiration of the Scriptures. It is not within the limits of our purpose to discuss the different theories of inspiration or even to prove that the Bible is inspired. We proceed on the belief that it is inspired. What of revelation lies beyond the boundary line of man's own investigation is infinitely wise and infallibly true. What of it lies within the limits of history has been chosen from the great mass of historic events with infinite wisdom in the light of the end to be accomplished and recorded with infallible accuracy. The inspiration, however, is in the choice of the matter without any indorsement of the morals of the event recorded. The Bible is a history of God's education of the Hebrew nation to worship him in spirit and in truth. It is highly important to the student that data be given from which a correct estimate may be formed of the mental and moral status of the nation at the time the lesson was given, else its application

would not appear. Thus to secure the correct view-point, the ordinary tradition of any time may be admitted to the biblical narrative, without in any way subscribing to its truth.

The Bible.—The Greek word *canon* primarily means standard, and by usage came to denote an authorized list. It was easy to fix the word to the list of books recognized by the church to be the inspired rule of faith and practice. The Old Testament was originally written in Hebrew, except parts of Jeremiah, Daniel, and Ezra, where the Aramaic language was used. The Septuagint is a Greek translation of the Old Testament made about 200 B. C. The Vulgate is the Latin translation made in the fifth century. The time covered by the Old Testament is about 3,600 years, or from 4004 to 400 B. C. It contains thirty-nine books and the writing of it covers a period of almost 1,000 years, from about 1400 to 400 B. C. Jewish tradition ascribes the editing and arranging of the books to Ezra the Scribe. The Jewish Bible was divided into twenty-two books, but the two books of Samuel were one; the two of Kings, one; the two of Chronicles, one; the twelve Minor Prophets, one; Ezra was joined to Nehemiah; Ruth to Judges, and the Lamentations to Jeremiah. These constitute a structural and spiritual unity which destructive criticism has never harmed and persecution has never affected save to increase its power and deepen its influence.

The Old Testament is a varied collection of History, Poetry, and Prophecy. The book of Job, the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon have especial reference to the development of the individual along the lines of truth and purity in thought and action. Much of God's power and wisdom and goodness, his justice and mercy appears in them as the ground upon which God proceeds in the spiritual culture of his people.

They are emphatically devotional and didactic. They have only an indirect reference to God's scheme for the restoration of the human family, and without depreciating their importance in the least we do not include them in this study.

Bible History.—The history given in the Bible differs from ordinary historical writings in that it is purely religious in its purpose. It can be explained on no other hypothesis. Thoughtful students concede religion to be the most potent factor in national development. Its influence often lies below the surface, and is not noticed in the glamour of great achievements. Nevertheless it may have originated and furnished impetus and direction to the movement. In this sense, biblical history is more philosophical than other histories, for its point and purpose is to reveal the relation of the personal and civil life of the Hebrews to the religion of Jehovah. He who reads the Bible to satisfy curiosity in regard to early civilizations must be disappointed, and he who reads it to bolster any preconceived notions of the genesis and development of the world will not be rewarded largely. It can only be satisfying to the student who apprehends its purpose and therefore relates it to man as a sinner and to God as a gracious Father and Savior.

Bible history falls easily into five parts:

Part I. Early History of the Hebrew Nation.

- (1) The world's history as related to the origin of nations.
- (2) The Patriarchal Dispensation.

Part II. The Constitutional History of the Nation.
(Ex. Lev. Num.)

Part III. The Establishment of Secular Government.
(1) Period of the Judges.

- (2) Establishment of the Kingdom and Rise of the Prophetic Order.

Part IV. The Kingdom.

- (1) The Kingdom United.
- (2) The Kingdom Divided.
- (3) The Fall of the Kingdom.

Part V. The Nation becomes a Church, or the Ecclesiastical History of the Hebrews.

PART I.

EARLY HISTORY OF THE HEBREW NATION.

- (1) The world's history as related to the origin of nations.
- (2) The Patriarchal administration.

I.

THE CREATION.

Introductory.—Genesis is a very important book. It records the beginnings of all the moral agencies which have brought weal or woe to the human race in all time. The complex fabric of society as we find it to-day, with the good and the bad, the happiness and the wretchedness woven as a woof-thread into the warp of human attainment until the thoughtful optimist is almost pessimist and the pessimist almost optimist is but the development of agencies and principles, the germs of which appear in the book of Genesis. The conflict of moral forces in so far as it relates to the human family begins here, and neither history nor science gives us any other intelligent account of it. The Bible student does well who lingers on Genesis until he sees clearly the purpose of the divine author of revelation and discovers the principles on which God's method of education rests. These principles are deep as human nature and as far-reaching as human destiny. They originate in God and come to the surface in man because he is made in the image of God.

Sources.—Different theories are held in regard to the source of Moses' information concerning the facts recorded in Genesis. Some hold that they are the product of divine revelation, that, somehow, whether in vision or trance, the story of these early times was revealed to him, either dogmatically or in panoramic display. Others believe that Moses compiled the book from the mass of tradition and legend extant in his day. This theory does not exclude the divine agency.

Much foreign rubbish and gross exaggeration would vitiate this history, as it was rehearsed by uninspired men through many centuries. The writer must be as truly inspired to sift the true from the false as to originate the true. It does not lessen, in the least, the necessity of God's relation to the book to say that he modified extant traditions to conform them to the truth, and used such of them as were essential to his purpose.

The story of creation when compared with man-made theories of the same event is easily seen to bear the divine stamp. In that it antedates all human experience, it must at some time have been the product of a special revelation. It matters not whether Adam or Moses was the human agent. In our day book-making has largely supplanted oral transmission, but in those early ages it was not so. Families did then preserve with great care both history and tradition. The long life of the patriarchs was peculiarly favorable to this method. It is by no means unreasonable to assume that many of the ideas in Genesis were naturally attainable in the time of the author.

Time Covered by Genesis.—From creation to the settlement of Jacob's family in Egypt was about 2,300 years, 4004-1706, or more than is covered by all the remainder of the Old Testament.

ANALYSIS.

- I. Ante-Diluvian period. Chaps. 1-5.
- II. Post-Diluvian period. Chaps. 6-9:18.
- III. Patriarchal period. Chaps. 9:19-50.

Creation. Chaps. 1-2.—The first chapter should include the first three verses of the second chapter. They are needed to complete the story of creation. The remainder of the second chapter includes a sweeping recapitulation of the first chapter as introductory to the continued account of the creation of man and his location in the garden. The

Hebrew words used to express the idea to create or to make are *bara*, *asak*, *yatzar*, *yalad*. *Bara* is never used when referring to human agency and is used forty-eight times of God, occurring three times in the first chapter of Genesis.

ANALYSIS OF CHAPTERS 1-2.

- I. Creation of matter and vegetable life (introduced by *bara*).
 1. The universe preparatory to the pre-Adamic history of the earth. 1:1.
 2. Condition of the earth previous to first day. 1:2.
 3. Creation of light. 1:3-5.
 4. Creation of firmament. 1:6-8.
 5. Creation of dry land and vegetation. 1:9-13.
 6. Creation of sun, moon and stars. 1:14-19.
- II. Creation of animal life (*bara* used). 1:20-25.
- III. Creation of man (*bara* used). 1:26-28.
- IV. Man placed at the head of creation. 1:29:31.
- V. God's rest day. 2: 1-3.
- VI. Review of creation to introduce the more personal history of man in his relation to God. 2:4-7.
- VII. Location of man in the garden. 2:8-16.
- VIII. A restriction placed on man. 2:17.
- IX. Creation of woman. 2:18-25.

Principles of Interpretation.—I. The purpose of the Bible is to give to the world, for the edification of the reader of any time, God's revelation of himself.

2. By far the greater part of this revelation is in the form of concrete, objective, providential illustration. This embraces the historic part of the Bible.

3. The remaining part is either psalm or proverb or such a revelation as transcends human experience and is

given in dogmatic form. This includes the story of creation as first given to man, the moral law, etc.

4. The divine wisdom has put this objective and dogmatic teaching on record in such a way that the student of any degree of intellectual attainment or culture can get the same conception of God from the record, as the events recorded were designed to teach those who first received them or experienced them.

The Bible and Science.—The hot contention that has been waged between the theologian and the scientist is perfectly natural; nor is it to be deplored. Science is more exact and biblical interpretation surer when they have been compelled to fight their way into popular acceptance. These conflicts have been even sharper, if possible, since Darwin's "Origin of Species" gave such a mighty stimulus to investigation along biological lines. But the ground of difference is entirely man-made. It does not exist in the subjects. The world is coming to recognize this fact, and hence we hear less in these days of attempts to oppose one to the other or to harmonize them. Truth in both fields is now being sifted from the false by critical testing in their respective fields. It is not strange, however, that the Christian student did oppose the tenets of science when skeptical investigators pushed them to the farthest and most ridiculous extremes with the vain boast that they would forever destroy faith in the Bible and the Bible's God. Respectable scientists do not now assert that the beautiful adjustments of the material universe, which have in them such evident adaptation to a wise end, are the purposeless products of properties which inhere in matter. Such a position can be held only by him who has devoted all his energy to minute study of the natural phenomena of a single field. His sensibilities must have been stifled until atheism is the natural sentiment. A wider view will

render his position untenable even to himself. Herbert Spencer posits an unknowable or transcendental force in nature and independent of matter as the efficient cause of every upward step in the process of evolution. Had his spiritual sensibilities been as strong as his scientific knowledge was wide and his philosophic speculation profound, he would have written an intelligent and loving God, instead of transcendental force. His integration of matter and concomitant dissipation of motion would have been the divine energy working out systematically a wise and all-embracing scheme. The ten years that Prof. Clifford gave educated men to renounce belief in God are passed, and believers in God are multiplied. John Morley no longer prints the name of God with a small initial letter, and John Romanes, at first an aggressive atheist, before the close of his brief life embraced the doctrines of Jesus Christ.

The Christian mind is predisposed to believe both science and the Bible, and therefore, an effort is made to wheel them into line with each other. So long as there is an attempt to make the Bible authority on science there will be a conflict between them. When their true relation is recognized there can be none.

If the first chapter of Genesis is forced to explain creation from a scientific point of view, it is to say the least not a good explanation; but if it is understood to teach the great doctrines of God's relation to the world and to man, a more grandly sublime passage is not found in any literature. It is perfectly adapted to its purpose.

The Bible touches on scientific subjects only to illustrate or to impress some moral or spiritual truth. It, therefore, wisely uses the language of appearance. Science may shift her position on some phenomenon of nature a dozen times, yet the same language will describe it to the mass of men. In this way the Bible is a book for all time and

is adapted to all grades of culture and scientific advancement. The Bible and science agree very often, but it is simply a coincidence, where the language of appearance and scientific language are the same.

Sometimes illustrations from nature and emphasized teachings may reflect light on the intellectual status of the people addressed. In these instances the language of appearance may not be used. God's words to Job would imply that he knew more about astronomy than we are disposed to admit when he says, "Canst thou bind the sweet influences of Pleiades or loose the bands of Orion?" Job 38:31. The belief in Job's knowledge is supported by his own words in 26:7: "He stretcheth out the north over the empty place and hangeth the world upon nothing." These exceptions are not numerous. They remain dark places in the Bible until science explains them.

We are, therefore, not called upon to make the first chapter of Genesis square with all that science may say on the development of our system and the life that inhabits the earth. We are not called upon to assume a cosmic light to support vegetation until the sun and moon were created. In a word, we are not forced to make the first chapter of Genesis a chronological epitome of the days of creation. It does not deal at length with those parts of the universe of no ordinary interest to man. The creation of angels is not mentioned; the creation of the devil and his fall are not given, although such an account would have been a great satisfaction to human curiosity; the moon is assigned the second place among the heavenly bodies simply because it is second in importance to the race.

A few strokes of the pen hurries us over countless years of deepest interest to science, yet not intimately related to the history of man. A few more sentences give the origin of life and its development in so far as is necessary to the

plan of redemption. The narrative immediately widens when man is introduced.

Summary of Teaching.—I. God was before creation. He is an eternal uncaused existence. The mind and science alike recoil from the assumption that we are at the end of a chain which has no other. The first sentence in the Bible teaches a beginning of things; but gives no explanation of it further than that God was the agent or efficient cause.

II. God is in the material universe an ever-acting, controlling Spirit who wills and knows and fashions all things. That nature is a fixed routine of unintelligent law is neither scriptural nor philosophical. That the phenomena of nature is the expression of a divine energy working out systematically an intelligent plan is both scriptural and philosophical. This does not necessarily mean that the activities in nature are all the immediate effect of the divine energy. God gave matter certain properties when he created it, and he allows these to work out their legitimate effect. But after man's fall the divine volition assumed a more direct and conspicuous influence in the operations of the material universe, because nature then became ethical in its functions. God, therefore, is now in nature in a very special sense as a determining and controlling agency.

The scientist may admire nature, purely as a scientist, but that is all. He cannot love the beautiful adjustments of the material universe. The artist who does not see deeper than the effect of landscape feels pleasing emotions when the shifting canvas of God's creation presents to him wooded hill kissed by the bending heaven. His feeling is deeper, more soul-inspiring and soul-ennobling when he recognizes these to be an expression of a loving God. One may admire a beautiful face or form, but he cannot love it. This emotion is excited by the conception he gets of the

soul that gives expression to the face. And he, who recognizes God in nature and the phenomena of nature an expression of God to man, loves God and loves nature because of its relation to God.

III. Man was the culminating point in creation as recorded in Genesis. For his sake all else terrestrial was brought into being. No mention is made of a pre-Adamic race. Let the advocates of the theory prove the existence of such a race if they can, but the Bible was written for the race that now inhabits the earth.

IV. Chief interest centers in man because he was made in the image of God. This cannot refer to man's physical part, for God is a spirit.

We note a few points of likeness. (a) God and Man are both intelligent. The plans and purposes of one human mind are intelligible to another mind of like capacity. They may even be apprehended by a study of their physical expression, as in a machine. The erratic products of an insane man are pronounced unintelligent. Although Paley's "watch illustration" may not prove all the author purposed to prove by it, yet it does establish that nature is intelligible to man because it is the product of a like intelligence. (b) God and man are both moral beings. The Bible reveals God as such and the universal recognition of right and wrong indicates that man also has a moral sentiment. It comes with the force of an *ought* and each man holds every other man to an obedience to the same conviction. It always involves more than individual interest and is thus the basis of all altruistic sentiment. (c) God and man are both free moral agents. This necessarily attaches to a moral nature. All ideas of good and bad are related to the will. The character of an act is determined by the attitude of the will toward or away from the right. Rightness or wrongness implies choice, and choice is inseparably

related to freedom to do or to refuse to do. The fact that man may be physically unable to perform the purposes of his will does not effect his moral freedom.

V. The creation of woman indicates the true doctrine of marriage. She was related to man only as to the physical. There can be no logical plea for her spiritual subordination. The logical faculty may not be so great in woman as in man, but the sensibilities may be keener. These oftentimes reveal basal truth which the intellect struggles with in vain. An appeal to both biblical and secular history confirms the wisdom of God's plan, one husband, one wife, each a free moral agent and equal before the throne of God.

II.

THE TEMPTATION.

Introductory.—The account of creation given in the first chapter of Genesis differs from that given in the second chapter, in the relation expressed between God and man. This difference appears in the name for God, introduced in the second chapter. In the first it is "God said," "God saw," "God blessed," etc., while in the second chapter it is "The Lord God" or, "Jehovah God." Jehovah is God's covenant name and embodies the idea of the personal relationship of God to man. "The Lord God" is the name used in the third chapter, except when the serpent speaks. In Gen. 3:15 the Covenant of Grace, with God, a personal Savior, comes to the surface. After the oneness of God the Creator, and God the Redeemer has been established, the necessity for uniting the names ceases.

ANALYSIS OF CHAPTER 3.

- I. Immortality conditioned on obedience. 2:15-17.
- II. The temptation. 3:1-5.
- III. The fall.
 - (1) The sin. 3:6.
 - (2) The sense of guilt and shame. 3:7.
 - (3) Effort to escape God. 3:8.
- IV. The arrest and confession. 3:9-13.
- V. The serpent cursed. 3:14-15.
- VI. The sentence. 3:16-19.
- VII. The woman called Eve. 3:20.
- VIII. Clothing provided. 3:21.
- IX. Adam and Eve expelled from the garden, and the way of the tree of life protected. 3:22-24.

The Character of the Chapter.—The third chapter of Genesis is a presentation of a historical fact. The devil

is not mentioned, yet he is constantly in the thought of every intelligent reader. All feel that there is something beneath the surface which, though difficult to express, is nevertheless the chief import of the narrative. There is much that we cannot understand in the "tree of knowledge of good and evil," but there is no liability to mistake the lesson it teaches. The "tree of life" has the same mysterious character. To attempt to literalize too closely here is not in keeping with the wisest method of interpretation. The purpose of the chapter is to present to the world and to preserve to all time a vivid presentation of the origin of human sin. The highest literary excellence is to weave around a thought such a web of imagery as will inevitably induce in the reader the emotion the author desires, or as will certainly communicate to his mind the same shade of thought that exists in the author's mind. This is difficult when a man writes for his peers of his own time. It is vastly more difficult to write for the reader of a far-off time and of any degree of culture. Judged by this criterion the third chapter of Genesis surpasses any human literature. All get practically the same impression from it. It matters not whether the imagination picture the tempter as a snake crawling on the ground or as a toad sitting at the ear of the sleeping woman whispering thoughts of sin, or as one of the serpents of geological fame, every one understands at once that the cause of man's fall was a temptation from a source external to himself. The teaching is plain that there was an intelligent spirit in the world, other than God, with which man could communicate, and that this spirit was not in harmony with God in purpose and in effort.

The Command.—What has been said in regard to the character of the chapter relieves us of any attempt

to explain the nature of the condition placed on Adam's activity. It seems, however, to have been related to the mental constitution, for the temptation appeals more to the intellectual than to the sensuous. In all probability the tree was a literal tree which symbolized a state of knowledge into which man would have properly come through obedience. Gen. 3:4-6; 3:22.

The narrative is perfectly natural. The temptation was "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God knowing good and evil." The argument found a place in the woman's mind, and she immediately attempted to justify her purpose to eat by adding to the devil's argument, "And when the woman saw the tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one wise, etc." The command may have been arbitrary, growing out of the sovereignty of God, or it may have been some essential condition of human nature; in either case it was equally binding on man.

The Necessity for the Command.—The choice of the good in preference to the evil was made possible to man by the imposition of the command not to eat of the tree of knowledge of good and evil, whether it was inseparably related to man's nature, or grew out of the sovereign will of God apart from all human environments. In either case, the command was infinitely wise and infinitely loving, because man could exercise his free moral agency on no other condition. It is this element in human activity that is potent in the formation of character. There cannot be the choice to do right without the conscious ability to do wrong. This does not mean that Adam was created with no moral character. Character is those abiding dispositions in man that direct his conduct along a certain line.

It determines the attitude of the will toward the good or bad. Solomon has reference to it when he says, "Keep thy heart with all diligence; for out of it are the issues of life;" and Christ speaks of the same when he says, "Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." These permanent dispositions always have been praised in the good man and reprehended in the wicked. It, therefore, could not have been said of Adam that he was good unless he had a positive moral bias toward the good.

By referring to man's free agency in this connection we simply place the responsibility of sin in the world on man. It emphasizes in the beginning of human history what is so apparent throughout it, that God respects man's free agency. He, therefore, educates man by motives addressed to the will through the understanding and sensibilities.

Immortality Suspended on Condition of Obedience.—Physically, man was created mortal, but with a capacity for immortality. From the innocent state in which he was created he was to pass to innocency maintained in the presence of temptation. Rev. 22:14 reflects some light on this point: "Blessed are they that wash their robes that they may have the right to come to the tree of life and may enter in by the gates into the city." The tree of life in Genesis refers to the same, and obedience would have admitted to it. The temptation seems to have been a desire for an enlarged experience. The probability is that, had man obeyed the commandments of God, he would have come to know good and evil as God knows them, without an experimental knowledge of the evil. "Behold the man has become as one of us, to know good and evil."

The Sentence.—The sentence was death. A clear conception of man's relation to God, before and after the fall, is

important to an understanding of the terms life and death. God endowed man with the capabilities of intellect to appreciate the wisdom and the power displayed in his works, and those ethical qualifications which would cause every pulsation of his life to respond to the movements of God's holy character. In this way he would have been elevated to a higher and higher plane with a fuller view. This relationship to God was possible only so long as man's nature was holy. When Adam sinned he became unholy and hence unfit for his primal fellowship with God. Apply here the principle of equivalence which everywhere obtains in human relationships and the sentence is seen to be the legitimate and equivalent punishment. When a man becomes unfit to live in society he is hanged or imprisoned, and when man became unfit to have fellowship with God he was driven from paradise.

Physical death is the separation of the spiritual from the material. The body ceases to manifest the operations of the spirit within it, and we say it is dead. It at once becomes inert and subject only to the laws and properties universal in matter. When the spirit of God leaves the human spirit the man becomes subject in his actions to the laws and capabilities which inhere in his personal spirit. No doubt he retained much of his intellectual vigor, but he lost that intuitive grasp of truth, possible to one in closest touch with an omniscient Spirit. Hereafter, reason effected by a general lowering of powers and a necessary coloring of truth, due to imperfect spiritual vision, must be his means of acquiring knowledge. He was no longer under the tuition of the Holy Spirit and hence would lose that sense of the eternal fitness of things, which would have sent a shock through his whole intellectual being when error was presented to his mind. But he also lost that quickness of intercourse and perfect sympathy which exists be-

tween kindred spirits when in harmony with one another. No longer could man rise in aspiration, even to the throne of God, borne up by impulse holy and divine; no longer could deep sympathy with God cause man's soul to vibrate in richest harmony with the pure and the good; no longer was it possible for kindred human spirits to appreciate fully each other's conception of the beautiful and sublime. Man was degraded and away from divine impulse.

Physical Death.—Physical death was a necessary concomitant of spiritual death. Had Adam retained his innocence in the presence of temptation he would have developed into that moral manhood which would have reduced to the minimum his liability to sin. His probation would have ended here, and the tree of life would have been his. We believe that in some way then, as Enoch or Elijah, the mortal would have put on immortality without the dissolution of the body. We can only conjecture how this would have been accomplished. The language of the Bible clearly relates the physical death to the spiritual. Spiritual life was suspended on condition of obedience. Now, since the sentence which suspended divine fellowship on obedience incorporated a decree announcing the dissolution of the body, it is fair to infer that the immortality of the body was also conditioned on obedience.

Death as we know it in the animal and vegetable kingdoms does not differ essentially from human death. The life seen in the vital functions of plants and animals is identical, in so far as we can determine, to the life that produces the same effect in man. In both cases, it is an abstraction from the operations of spirit in a certain kind of matter, generally called protoplasm. It was said of the daughter of Jairus, "Her spirit came again and she arose straightway." That is, her spirit began again to operate in her body, which again began to manifest these operations

No one ought to dogmatize on the future of the spirit of the plant or the spirit of the animal. The Bible is silent on it and science gives no clue to it. The Bible is explicit on the destiny of the human spirit. It can, however, be confidentially affirmed, that because the human spirit has an unending existence does not argue that the spirits of irrational creation exist forever. Among other endowments that the human spirit has, and which they do not have, may be this immortality.

The fact that animals and plants died long before man was created indicates that their death is not a result of man's sin. Every living organism has a life history, and when this is run, dissolves by the laws of its own being. There is nothing to distinguish man as to his body from the rest of the living world. Thus his physical immortality must have resulted from such change in his organism as would have counteracted the laws of his body, or taken him out of the category of animate terrestrial creation.

Expulsion from the Garden.—The expulsion of Adam and Eve from the garden was an expulsion from the paradise of God's fellowship. To understand it we must study more critically the symbolism of the tree of life. It was symbolical of the fact that if the law was kept life would result. But Adam did not keep the law, and life in this way became impossible to him. The promise of the Saviour in Gen. 3:15 opens another way to man. Lest he deceive himself by attempting a short cut to life, as he had taken a short cut to knowledge, God withdrew the symbolism connecting with the law obedience and drove man out into a life of discipline. Even the ground was cursed that it might become a means to this end. Here begins God's education of mankind to bring them back to himself. The tree of life, therefore, disappears from the Bible narrative, and the cherubim are placed to keep the way to it, not to keep man

from it, but to hold up to his view the way to it. When the history of this education closes with John on the Isle of Patmos, the tree of life again appears and the student can look back over revelation and trace that way, as it winds through the discipline of labor, trial, and the cross, up to the final victory in a "right to the tree of life." The cherubim are placed to keep the way. Now, throughout Scripture, cherubim were related to God's gracious presence. They symbolized this when placed over the mercy seat, and all the way through human history the cherubim of God may be seen restraining, afflicting, blessing, and thus guiding man to the only way of life open to him. The flaming sword of justice meets with mercy. The symbolism was complete, and Adam, as we shall see later, recognized the real significance of it and learned the lesson. Mercy appears in the curse on the serpent, the curse on the ground, and the expulsion from the garden. The dark cloud of human guilt gives such a somber color to this chapter that we often fail to catch the silver lining of divine love.

The Way of Life.—By the service of Christ man may be made alive again, i. e., his spirit may be united to God. Although the dissolution of the body worked itself out according to the laws of physical nature, yet the separation of man's spirit from God was immediate and complete. An eternity of sinlessness could not readjust his relation to God. All the righteousness of an eternal existence could not more than satisfy the demands of holiness for each moment of that existence. The old score would still stand against him. A holy God can make no concession which compromises his character. Man was helpless to change the relation into which he had brought himself, and God could not be true to himself and hold out the sceptre of mercy to him. Mercy appears in the scheme to satisfy

infinite justice in the person of a substitute. It is thus apparent that the first movement toward reconciliation must be made by God. He does this in the promise of a Savior, in the 15th verse. Here again God respects man's free agency. He conditions the imputation of the benefits of Christ's redemptive work on the free will of man accepting them. Adam was man's federal representative, and the whole race fell in him. He transmitted to his posterity a nature with an evil bias, which is itself sin independent of any activity. Christ becomes the federal head of all who believe in Him, and in this way the benefits of his atoning work become theirs.

Corollary.—When man is made alive again through the service of Christ, he may expect to enjoy the advantages of Adam's primal relation to God. This we have seen to be intellectual as well as moral. His acquired and hereditary imperfection has, however, lowered his powers and lessened his susceptibility to respond to the dictation of the Spirit. But as God's providences and inspired truth educate him, his intellectual grasp grows stronger and his spiritual vision keener. This does not imply that the Christian who has never studied nature will understand her mysteries better than a skeptical scientist. The skeptical scientist will be more liable to error than the Christian of the same culture. "If any man do his will he shall know of the doctrine," may be made to cover the whole range of human investigation.

This may be illustrated by any department of human knowledge. Apart from a personal consciousness of the mercy of God in Christ Jesus, the profoundest philosopher is lost in a maze of contradictions, of power and weaknesses, of the noble and the degraded. The poet who does not discover the purpose of God in the plan of Redemption cannot understand the discordant elements of the human

the soul, some high and worthy, others low and groveling. He must either refuse to acknowledge tendencies as clear as the light of day, or make all to go out in the blackness and midnight gloom of agnosticism. Nature will be an unmeaning riddle to the scientist who has not gotten this spiritual discernment. To him she is but a machine working out a fixed routine, without intelligent purpose, according to inexorable law which grinds into nothing the moth or man as fate decrees. Nothing higher, nothing more enduring than a brutish struggle in which the fittest survive only, in turn, to fall before some other as ruthless and destructive. Man by his fall forfeited his right to the Spirit's help, but the sovereign grace of God restores it in Christ.

III.

THE FLOOD.

ANALYSIS OF CHAPTERS 4-9.

- I. Events leading up to the account of the flood.
 - (1) Birth of Cain and Abel. Gen. 4:1-2.
 - (2) The two sacrifices.
 - (a) Their character.
 - (b) Their reception.
 - (c) The reason assigned.
 - (3) Death of Abel. 4:8.
 - (4) Cain's punishment. 4:9-15.
 - (5) Cain's descendants. 4:16-18.
 - (6) Origin of civilized industries. 4:19-22.
 - (7) Lamech's boast. 4:23-24.
 - (8) Seth born. 4:25-26.
 - (9) Generations of Adam. 5:1-32.
 - (10) Cause of the Flood. 6:1-7.
 - (11) Generations of Noah. 6:8-10.
 - (12) Noah's commission. 6:11-22.
- II. The Flood.
 - (1) Noah enters the ark. 7:1-16.
 - (2) The earth covered with water. 7:17-20.
 - (3) The destruction of life. 7:21-24.
- III. A new epoch introduced.
 - (1) The waters subsided. 8:1-5.
 - (2) Noah cautiously determines the condition of the earth. 8:6-12.
 - (3) Noah leaves the ark. 8:13-19.
 - (4) Sacrifice and promise. 8:20-22.
 - (5) Noah blessed. 9:1-3.
 - (6) The blood command. 9:4-7.

- (7) God's covenant with Noah. 9:8-17.
- (8) Noah overcome by temptation. 9:18-24.
- (9) His prophecy concerning his sons. 9:25-29.

Epoch-Marking Events.—Biblical history dwells longest on epoch-marking events. In this it does not differ from secular history. These are periods of transition. Old agencies and methods give place to others more in keeping with the environments of the time. Forces that have been at work for centuries, it may be, have quietly evolved a political or religious tangle which cannot be resolved except by the breaking down of some long established institutions. They attract the ordinary attention because they are periods of noisy demonstration, or at least of unsettled conviction. They are interesting from the historian's point of view in that they are culminating points towards which the different lines of activity focus. He can group around them the facts of history and study these facts in the light of their influence. The Flood is such an epoch-marking incident in the divine economy of Redemption. It marks a time when the forces of evil suffered a legitimate punishment and righteousness received the impulse of a purified moral atmosphere and enlarged knowledge of God. From this vantage ground it is possible to review intelligently the brief history recorded in Genesis 4-9.

Origin of Sacrifice.—The origin of the sacrifice of Cain and Abel was surely a divine revelation. A natural impulse in the human heart cannot be a sufficient ground for the origin of biblical sacrifices. Heathen sacrifices are to idols which the worshipper feels to be very little purer than himself. Such a god might be appeased by an offering or his clamoring wrath satisfied by cruelties inflicted on the body. But the God whose presence brought conviction to Adam could not have been so held in the minds of Cain and Abel.

The disposition to render a free-will offering to a benefactor where terms of loving intimacy exist is natural to man; if estrangement has occurred a desire to appease with gifts is not foreign to human nature, provided no judicial attitude complicates the friend's relationship. Where an unbending justice and a spotless purity must be met an effort to appease is felt to be an attempt to buy favor, which under these conditions would be unavailing and insulting. Man, therefore, could never have offered to God the sacrifice of a loving heart until he felt that reconciliation had been made. Since the only method of reconciliation transcends all human capability its symbolism must have been divinely given. It is not strange that the whole economy of sacrifice should be so perfectly adapted to the nature of man and that a crude counterfeit of it should be found in all heathen tribes. God's point and purpose in it was to educate man, and his methods are all infinitely wise. But we will defer a fuller discussion of this point until we study the institution of the Mosaic economy of sacrifice.

The Sacrifice of Cain and Abel.—We have in this narrative the first mention of sacrifice, but evidently not the first instance of it. It is introduced here preparatory to the account of Abel's violent death. Its purpose, therefore, is not to teach us anything directly about the origin or practice of sacrifice, and yet it is a valuable sidelight.

The inference is a fair one that Adam, and in all probability, Cain and Abel were accustomed to present sacrifices to God. This one is called *minchah*, which means *gift*. It seems to have its counterpart in the "meal offering" of the Mosaic economy. It was an expression of gratitude to God for his blessings and a longing for fellowship with him. In this sense it was not piacular. But the idea of reconciliation through expiation is a necessary background

to all friendly approach to God. The promise of a Saviour had been given. The promise may have been emphasized before this by the symbolism of the sin offering, or it may have taken such deep hold on the conscience as to need no such agency to impress it. Either theory will justify this friendly approach of man to God.

Abel's sacrifice was accepted and Cain's rejected not because the one was an animal and the other the fruit of the field, but because the offerer was accepted in one case and not in the other. "By faith Abel offered unto God a more excellent sacrifice than Cain."—Heb. 11:4. God's method is to accept first the offerer, than the offering.

The spirit of the worshipper determines the acceptance or rejection of every sacrifice, and has always done so. It would seem from the account that the proper sacrifice for Cain at this time would have been the sin offering. When reasoning with him God said to Cain: "If thou doest not well," i. e., if your life is not right with God "sin" i. e., the sin offering "coumeth at the door," or is ready at hand. This meaning of "sin" is found elsewhere in scripture. "They eat up the sin of my people, and they set their heart on their iniquity." Hos. 4:8. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. The faith to which reference is made in Heb. 11:4, does not relate to a specific case so much as to a general attitude. It is a striking illustration of an attempt to render acceptable service or worship to God, without first renouncing a wicked life. It is said "the Lord had respect unto Abel and to his offering." This literally means to look at with great earnestness, and suggests at least, that the look kindled a fire to consume the offering. Cain, therefore, may have had direct evidence of his rejection. "But unto Cain and to his offering he had not respect."

There was nothing of the sense of love and gratitude and devotion which comes to the soul through a consciousness of the divine favor. We have, in God's earnest appeal to Cain, the first explicit statement of the truth that continuance in sin is not a necessity. God reasons with Cain and directs him to the way out of sin.

The Moral Effect of Cain's Sense of Alienation from God.—When Cain felt himself rejected and saw his brother accepted the first movement of his soul would be resentment to God, then to his brother. His feeling had scarcely settled into implacable hate, even at the time of the murder. Hatred, personal interest, and jealousy are more permanent sentiments than pique, but less liable to precipitate unpremeditated rashness. There must have been a growing sentiment in Cain's mind that he was losing the advantage of priority of birth, as Abel was gaining favor with God; for in 4: 7 God assures him that if he do well he shall not lose his advantage: "Unto thee shall be his (Abel's) desire and thou shalt rule over him." Personal interest and jealousy were stimulated into action by chagrin over his unaccepted sacrifice. No one can defend Cain's conduct, yet there are many palliating considerations when we set it over against some crimes of this age. Cain may not have known the effect his blow was likely to produce for he had no example of physical death. He did not have what we call modern culture to enable him to conceal his feelings, and no fear of civil law put its restraining influence on his impulses. The record of this dark deed is important to biblical history because it reveals how quickly and how deeply sin works itself into the moral life, and because,—

Cain and Abel are Representative Characters.—Adam and Eve doubtless had other children, but Abel stood for what was mediative and devout and Cain for God-defying, selfish restlessness. The impress of a strong positive life

whether it be good or bad is always felt in society. In this early family where were instituted the two classes that have distinguished mankind ever since, Cain and Abel were the dominant spirits. Around these two would group all the children of Adam as their individual characteristics and susceptibility to divine impression would indicate. Abel, therefore, was no ordinary man but the recognized leader of those who feared God. With his death goodness received a shock. Eve realized this and when another son was born, she called his name Seth. "For God," she said, "hath appointed me another seed instead of Abel whom Cain slew."

Cain and Seth.—God said to the serpent: "I will put enmity between thee and the woman, between thy seed and her seed." Gen. 3:15. We have here (1) a personal enmity between the woman and Satan, indicating that she accepted the mediation of a Redeemer and escaped the sentence of death, and (2) a general enmity between her seed and the seed of Satan. The meaning of the expression "thy seed" appears in John 8:44. "Ye are of your father the devil and the lusts of your father, it is your will to do." 1 John 3:8, "He that committeth sin is of the devil for the devil sinneth from the beginning." Now, Eve was the natural mother of the whole race, and when she said of Seth, "another seed instead of Abel, whom Cain slew," she must have counted herself the mother of the righteous in a spiritual sense. Adam bore testimony to the same fact, when with the sentence of death still ringing in his ears he changed the name of his wife. "And Adam called his wife's name Eve, because she was the mother of all living." Gen. 3:20. At this point the Bible takes up the lines of descent from Cain and Seth. When the human race was fairly started the record leaves the Cainites and turns to the Sethites. These two classes would em-

brace all mankind, the one active, strong, aggressive and determined, the other meditative and devout. The Cainites would develop rapidly those arts, and graces which please the eye and satisfy the aesthetic nature. It is easy to predict the result when the Sethites or "Sons of God" began to intermarry with the Cainites or "daughters of men." Gen. 6:1.

History has proven over and over again that old customs and modes of life, although backed by a church which considers them peculiarly adapted to the cultivation of spirituality, cannot resist the innovations of advancing civilization, and it is not strange that the Sethites should lose in this struggle until Noah and his family alone were left.

The Influence of the Spirit.—"And the Lord said, "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." The divine agency was potent, at least to a degree, in restraining the wickedness of man. The span of human life, then on the earth, was limited to one hundred and twenty years. Time and opportunity for repentance was therefore given to the inhabitants of the earth. But the question naturally rises, why was not the Spirit's influence as effectual then as now? Apart from God's help the conflict between the world and the true religion could have but one issue. Some hold that the three persons of the Godhead have had periods of special activity. God the Father educating the race by his providences and his laws until in the fulness of time God the Son came in the flesh who having finished his work here introduced God the Holy Spirit in whose dispensation we now live. There is no reason to doubt the correctness of this view, if it is understood that during these times of special activity of one person of the Trinity, the others still bear a relation

to human affairs. It may not be competent to show just why the limits of the periods are just where they are, but the educative influence of each may be traced. However, it may safely be said that there is a manifest difference between the Spirit's operation in the Old Dispensation and the New. In the Old Testament times he worked through the outward providences of God, both ordinary and extraordinary, to bring man to conviction of sin and faith in God. He was related to increase in knowledge as the divine providences appealed to the intellect and the heart.

The same operation of the Spirit to-day brings men to confess Christ, and to strive to render obedience to the truth. But the history of God's relation to man is now so full that the believer may experience a different operation of the Spirit. He may become an indwelling and inworking power leading to fuller devotion, freer fellowship, more perfect obedience, and at the same time reveal the deeper mysteries of biblical truth.

The Building of the Ark.—In Gen. 6:6, we read, "It repented the Lord that he had made man on the earth, and it grieved him at his heart."

God is here described as about to change his visible procedure toward mankind. His course heretofore had been one of unbroken mercy. Under this administration man had gone to the last extreme of wickedness, and stern justice was now to be the divine program. God did not change. He cannot change. Mal. 3:6; James 1:17. Neither was he disappointed in man. The language used here is such as will best express this purpose of God to change his visible method to preserve faith on the earth.

No criticism can be candidly urged against the severity of the judgment which destroyed the whole race except Noah and his family. Noah is spoken of as a preacher of righteousness. His life while he was building the ark

was a daily object lesson to the world. These years were the "long suffering of God." If goodness was to have a chance at all it must be under changed conditions. Man had forfeited all right to life. He was persistently spurning the Spirit's help, and threatening to thwart the fulfillment of God's promise to Adam. Strict justice, therefore, became the work of mercy.

The Locality of the Flood.—The Biblical narrative does not necessitate the belief that the flood was universal; but it surely covered the part of the earth then inhabited by man. The Hebrew word for earth and for land or district is the same. Gen. 12: 1 reads: "Now the Lord said unto Abram, get thee out of thy country and from thy kindred and from thy father's house unto a land that I will show thee." In this place the context clearly indicates that the word here translated land and country does not refer to the whole earth. The flood was purely ethical in purpose, and the assumption that it prevailed over continents not yet inhabited by the human race is not at all necessary.

The Blood Command.—"Whoso sheddeth man's blood by man shall his blood be shed" was *prima facie* evidence to Noah that God did not esteem human life lightly. But it was important from another point of view. It was the introduction of a new principle which served as a reagent to precipitate into national organization the elements of civil polity heretofore in solution in man's nature. The arts and the industries of the world had been developed and with them, as a necessary concomitant, the intellectual power to cope with nature. We have no hint that before the flood man was governed by anything other than his own impulse. Lamech's boast would indicate that the matter of life and death rested solely on strength and skill. But after the flood all that Noah knew of nature and society became the heritage of the race. When Adam sinned

he came into an experimental knowledge of good and evil. What that evil would do for the race as it worked itself deeper and deeper into the fabric of society, setting man at variance to man and inducing all the weaknesses and miseries and disappointments incident to human life could be known only as complexity of interest developed. With this perspective the advantage of civil law at once appears. The race was prepared in Noah to receive and adopt the reforms introduced by the flood.

The Flood and Natural Law.—It is a little hard to realize even in this day that the ills of life are traceable to sin and not to a fixed routine. In the centuries before the flood the systematic regularity of the phenomena of nature would be misunderstood and their ethical significance be lost. But the flood would teach God's relation to nature. It would demonstrate that he who controls the latent forces and unknown possibilities of the universe will make them subserve the purpose of his will. The welcome life-giving, life-sustaining agencies are his blessing on man; but these will become destructive when the moral progress of man may be furthered by judgment. The purely material covenant God made with Noah was religious in its import. Its influence was to prompt him to recognize a loving hand in all the beneficent provisions for his temporal wants. Only that faith is living and strong which receives the gifts of daily life as thoughtful expressions of the love of God.

Noah's Prophecy.—Centuries elapsed before the fulfillment of Noah's prophecy concerning his sons. For a long time the Hamitic nations were the leaders of the world in all those arts which make for peace or war. The curse rested on the Hamitic races. Canaan is mentioned especially because Noah's perspective was the divine economy in reference to the Hebrew nation. The Canaanites

were of peculiar interest from this point of view. Such conception of it relieves the prophecy of any suspicion that it was the outburst of an angry man. Canaan has felt the curse; Japheth has been enlarged, and his humanitarian culture has found its sure resting place in the tents of Shem. The Shemites abandoned them nineteen hundred years ago. Herein is the progressive movement of history to an end. Herein may be seen the working of the divine hand as the pages of God's far-reaching plan are turned for us. No backward step but a steady progress toward a grand culmination in the "new heavens and a new earth wherein dwelleth righteousness." 2 Pet. 3:13. Advanced culture is bringing all the elements of human nature represented by these three men into their proper relation. Shemitic meditation, Japhetic activity, and Hamitic self-surrender, when vitalized by faith in Christ, give to the world the aggressive and devout missionary Christianity of this century.

IV.

THE PATRIARCHAL PERIOD.

God adapts his teaching to the conditions of the age. He is unchangeable, but man changeth; therefore, God changes his method from time to time. The method adapted to the ante-diluvian period was not the one most conducive to human interest after the flood. The Patriarchal epoch introduces a new method or rather the old method is modified to suit the times. With Abraham begins the special and extraordinary process of isolation to the end that the worship of Jehovah might be preserved. The isolation was not arbitrary. Human capacity and co-operation were always required. At no time were the barriers of God against those who sought to worship him in spirit and in truth. Abraham willingly accepted the isolation, and his descendants willingly maintain it to this day. God was not partial in his election of Abraham to this mission. He kept his people from commerce with no nation except where the cause of purity of worship would have been jeopardized by such commerce. Belief in God and devotion to his law was a passport that would admit any one to the privileges of his peculiar people. Isolation was for defense. It began with Abraham and was continued until the coming of Christ. The period of Bible history on which we now enter is preparatory to the national life of the Hebrews. It introduces many interesting topics for study, which we will take up in order.

ORIGIN OF NATIONS.

ANALYSIS OF CHAPTERS 10-11.

- I. The sons of Japheth. Gen. 10: 1-5.
- II. The sons of Ham. Gen. 10: 6-20.
- III. The sons of Shem. Gen. 10: 21-32.
- IV. The confusion of tongues.
 - (1) One language. Gen. 11:1.
 - (2) Building the tower. Gen. 11: 2-4.
 - (3) The judgment of God. Gen. 11: 5-9.
- V. The generations of Shem. Gen. 11: 10-26.
- VI. The generations of Terah. Gen. 11: 27-30.
- VII. The migration of Terah. Gen. 11: 31-32.

Japheth,	{	Gomer,	Ham,	{	Cush,
		Magog,			Mizraim,
		Madaï,			Phut,
		Javan,			Canaan.
		Tubal,			Elam,
		Meshech,	Shem,	{	Asshur,
		Tiras.			Arphaxad.

*The Japhetic Nations.**—The seven families, mentioned in Genesis 10, were the sons of Japheth, who became the ancestors of nations. He may have had other sons whose lives were not of particular historic importance.

I. Gomer is named in Ezek. 38: 2-6 as a race opposed to Israel after the captivity. A branch of this race moving westward became the Cimbri, who were the formidable enemies of Rome. Another branch, the Cimbry, settled in the British Isles and were the ancestors of the Welsh and Irish. The Celtic races are descended from this family.

* This account of the origin of races and the settlements of the descendants of Noah is substantially the same as given by Rev. J. L. Hurlbut, D.D., in his *Manual of Biblical Geography*.

2. Magog (the Gog of Ezek. 27:14; 38:6) is generally understood to designate the Scythians who expelled the Gomerites, or Cimmerians, from the lands northwest of the Caspian Sea and became the ancestors of the Slavic, or Sclavonic races, of which Russia is the greatest representative.

3. Madai is everywhere in Scripture the word translated Medes, whose early home was south of the Caspian Sea whence they marched westward and conquered the lands as far as the Mediterranean.

4. Javen is the Hebrew term for the Greeks, as is indicated by the various references in the Old Testament. It is especially applied to the Ionians, who were the Grecian people with whom the Israelites were brought into commercial relations.

5. Tubal, and 6 Meshech, are generally associated in Scripture (Ezek. 27: 13; 32:26; 38: 2, 3; 39: 1.) They are not identified with certainty.

6. Tiras (1 Chron. 1: 5) was believed by the Jews to refer to the Thracians, southwest of the Black Sea. There is nothing to oppose this view, but no evidence except similarity of name in its favor.

The Hamitic Races.—These are named with greater particularity, because they were those which arose to prominence early in the history and those with which the Hebrews were brought into closer relations, either as enemies or friends.

1. Cush is throughout the Bible the word translated Ethiopia. Generally this refers to the region south of Egypt, known as Abyssinia; but in Gen. 2:13, Isa. 11:11. and Ezek. 38:5, the reference must be to an Asiatic Cush, or Ethiopia near the Persian Gulf.

2. Mizraim is the name everywhere used for Egypt in the Hebrew.

3. Phut is several times translated Libya, and from its association with other tribes should probably be referred to that section in North Africa.

4. Canaan, the ancient inhabitants of Palestine and lower Syria from Gaza to Hamath. In their most flourishing period, just before the conquest of Joshua, they embraced six subdivisions or clans.

The Semitic Races.—Shem was the ancestor of five great races.

1. Elam, everywhere recognized as the name of a province east of the Tigris and near the Persian Gulf, called by the Greeks Elymais.

2. Asshur was located on both sides of the Tigris, having Nineveh as its capital.

3. Arphaxad has been supposed to be the ancestor of the Chaldeans, whose home was south of the Euphrates and near the Persian Gulf; but the identification is somewhat uncertain. Abraham belonged to this race, and was born in "Ur of the Chaldees."

4. Lud is generally believed to refer to the Lydians who became a powerful nation under Croesus.

5. Aram is the word rendered Syria throughout the Bible. The Arameans, or Syrians, occupied the region between Canaan and Phoenicia on the east, the Euphrates on the north, and the great desert on the west and south.

Of these nations Magog, Madai, Cush, Mizraim, Canaan, Asshur and Aram are most intimately related to the history of the Hebrew nation and hence most frequently mentioned in the Old Testament.

The Confusion of Tongues.—The building of the tower of Babel introduced no new principle into the divine economy, neither did it advance any to a higher importance. There was nothing wrong, *per se*, in the building of the

tower, and yet it was made the occasion of a judgment far-reaching in its effects. The motive must have been wrong. This appears on the surface of the narrative, but wherein the wrong lay is not so plain.

The new principle of social organization, embodied in the blood command given to Noah, was being pushed to the farthest extreme. The building of the tower of Babel was an attempt to establish a vast political organization that would be self-sufficient. They evidently thought they could perfect social machinery until they could defy the justice of God and escape the punishment an awakened conscience always feels to be imminent. The truth, any people may receive from their ancestors is soon lost in so far as it has an influence to conserve virtue, unless it be accompanied by supernatural influence. It may linger in the minds of succeeding generations and be a motive to action, but not to reform. So it was with the descendants of Noah. The moral influence of the flood was lost, but the knowledge of God's purpose to punish sin was not. Rather than abandon evil practices they preferred to take their chances in an effort to defeat God. They had much yet to learn. The same false theories prompt men to-day to trust the regeneration of society to human institutions or plausible nationalism. The divine method is regeneration through a Savior, and finite wisdom cannot devise a substitute for it. This gives a religious character to their project—not the religion of heaven but a man-made religion. The world must have sunk into pre-diluvian wickedness before such an enterprise could have enlisted almost universal sympathy and co-operation. It was a gigantic undertaking from a human point of view, but the puny effort and boastful spirit called for the divine irony. "He that sitteth in the heavens shall laugh; the Lord shall

have them in derision." Ps. 2:4. No great flood was necessary to thwart their wild scheme.

ABRAHAM AND MONOTHEISM.

ANALYSIS OF CHAPTERS 12-25.

- I. Abraham called. Gen. 12: 1-3.
- II. His response. Gen. 12: 4-5.
- III. Promise of the land. Gen. 12: 6-7.
- IV. Abraham's wanderings.
 - (1) Near Bethel. Gen. 12: 8-9.
 - (2) Into Egypt. Gen. 12: 10-20.
 - (1) Cause. 12: 10.
 - (2) Denies his wife. 12: 11-13.
 - (3) Rebuked of Pharaoh. 12: 14-20.
 - (3) Leaves Egypt. Gen. 13: 1-4.
- V. Abraham and Lot separate. Gen. 13: 5-13.
- VI. The promise renewed. Gen. 13: 14-18.
- VII. War among the nations. Gen. 14: 1-10.
- VIII. Lot taken. Gen. 14: 11-12.
- IX. Abraham rescues Lot. Gen. 14: 13-16.
- X. Meeting with Melchizedek. Gen. 14: 17-20.
- XI. Abraham refuses to receive pay. Gen. 14: 21-24.
- XII. God's covenant with Abraham. Gen. 15: 1-21.
 - (1) Promise of an heir and numerous seed. 15: 1-6.
 - (2) Promise confirmed. 15: 7-21.
- XIII. Hagar flees from Sarah. Gen. 16: 1-16.
 - (1) Sarah's envy. 16: 1-6.
 - (2) An angel encourages Hagar to return. 16: 7-9.
 - (3) Promise to Hagar. 16: 10-14.
 - (4) Ishmael born. 16: 15-16.

- XIV. The covenant renewed. Gen. 17: 1-22.
- XV. Rite of circumcision instituted. Gen. 17: 23-27.
- XVI. Destruction of Sodom. Gen. 18: 1-33; 19: 1-38.
- (1) Angels visit Abraham. 18: 1-15.
 - (2) They reveal the fate of Sodom. 18: 16-22.
 - (3) Abraham intercedes for Sodom. 18: 23-33.
 - (4) Lot entertains the angels. 19: 1-3.
 - (5) Criminal conduct of the men of the city. 19: 4-11.
 - (6) Lot's friends urged to leave Sodom. 19: 12-14.
 - (7) Lot flees to Zoar. 19: 15-23.
 - (8) Sodom destroyed. 19: 24-28.
 - (9) Moab and Benammi born. 19: 29-38.
- XVII. Abraham again denies his wife. Gen. 20: 1-18.
- XVIII. Isaac born. Gen. 21: 1-8.
- XIX. Hagar and Ishmael banished. Gen. 21: 9-21.
- XX. Covenant between Abraham and Abimelech. Gen. 21: 22-34.
- XXI. Abraham offers Isaac. Gen. 22: 1-19.
- (1) The command. 22: 1-10.
 - (2) A substitute provided. 22: 11-14.
 - (3) Abraham blessed. 22: 15-19.
- XXII. The generations of Nahor. Gen. 22: 20-24.
- XXIII. Death of Sarah. Gen. 23: 1-20.
- (1) Her death. 23: 1-2.
 - (2) Abraham purchases a burying place. 23: 3-18.
 - (3) Sarah buried in the field of Machpelah. 23: 19-20.
- XXIV. Isaac's marriage. Gen. 24: 1-67.

- (1) Abraham sends his servant to the city of Nahor. 24: 1-14.
- (2) Meets Rebekah. 24:15-28.
- (3) The servant entertained. 24: 29-32.
- (4) Tells his errand. 24: 33-49.
- (5) Rebekah's choice. 24: 50-60.
- (6) Meets Isaac. 24: 61-67.

XXV. Abraham's second marriage. Gen. 25: 1.

XXVI. The descendants of Abraham by Keturah. Gen. 25: 2-4.

XXVII. Abraham's death. Gen. 25: 5-11.

XXVIII. The generations of Ishmael and Isaac. Gen. 25: 12-26.

The Fundamental Principle of the Hebrew Nation.—The long biography presented in the above analysis is given a place in the biblical record because the principle for which Abraham's life stands is important. Faith in an unseen God as the cardinal point in the true religion becomes the fundamental principle of the Hebrew nation. Toward the development of this faith all lines of providential dispensation are made to focus. This was the purpose of God in the nation. Abraham, the "Father of the Faithful," transmitted to it the stamp of intellectual and spiritual predisposition to faith and meditation.

We have called attention to the fact that idolatry is the natural religion of sinful man. There is nothing in the religion of idols to help man to a spiritual culture. It is not strange that with the rapid advance in the arts that conduce to material wealth, there should be *pari passu* decline in the faith that takes hold on God. If civilization be considered to be simply the development of the material and mental resources of a country, then a very high state of civilization may co-exist with the grossest morals. The preservation of spiritual monotheism was essential to the

cultivation of true morality. A very moral man who denies the very existence of God is sometimes found in a Christian community, but his morality is none the less an outgrowth of faith in God. It was Christianity that made morality respectable, and surrounded the man with conditions favorable to the development of his moral nature. Faith not only created the moral sentiment of modern civilization, but is the only effective instrumentality in its preservation. Take it out of society altogether, and might will soon constitute right. Any civilization, therefore, that leaves the education of faith out of its effort is not adequate to serve the highest interests of man. The dispersion at the tower of Babel stimulated co-operative development and national organization. In this way it was a movement toward Hebrew isolation which began in the call of Abraham.

The Call of Abraham.—The separation of Abraham and his family and God's special care over them were in no sense a narrowing of the policy of God. It still embraced the whole human family. To preserve the benefits of true worship and to transmit them to the ages was the motive in the change of method. Man's free agency must be respected and the nations of the earth must be blessed.

Josephus says the untimely death of his son Haran prompted Terah to leave Ur, and he as chief led his family with him. Jewish tradition says Abraham received the call before he left Ur and this call was the prompting motive in the migration of the family. Stephen must have held to this idea for in Acts 7:2 he says: "The God of glory appeared unto our father Abraham when he was in Mesopotamia before he dwelt in Charan." In Gen. 11:31, it seems as if Terah was the moving spirit in the migration. The revised version drops the auxiliary "had" in Gen. 12:1 and renders it "The Lord said." We cannot determine

just when the call came to Abraham, but the strong probability is that it was while he was yet in Mesopotamia, and that the ties of nature hindered the full response to it until after the death of Terah. The disposition to take a lower ground than that to which God calls us is perfectly human. He calls his people to-day to a full and free fellowship with himself, and yet they are often willing to take their stand on a lower plane if thereby they may not feel themselves obliged to give up a life they love.

Opinions are divergent as to the nature of the call. It may have been a deep settled conviction of duty pressed home to the conscience by the influence of the Spirit, directing attention to the revolting practices of heathen worship in which his family were participants (Josh. 24: 2). In this case the call would be a development from a mere suggestion to a fixed purpose and would probably require years to mature into action. It may have been a supernatural and unmistakable revelation of the divine will accompanied with such manifestation of God's presence as would impress Abraham with the greatness and wisdom of God. Stephen seems to favor this idea when he says: "The God of glory appeared, etc." The first theory is in harmony with God's ordinary method of revealing his will to his people in all ages of the world, and the second theory is not out of harmony with many special and direct revelations in Old Testament times. The purpose in admitting the account to the biblical narrative is met by either theory.

Abraham's Faith.—The migration of Abraham is of interest either from a national or a spiritual point of view. Nationally it is more than other great migrations of history, because the Hebrew nation had a higher mission than any nation of antiquity. Spiritually it is the first movement of God toward the establishment of a church. The whole

trend of human progress had been in the line of material civilization. This is inadequate to hold men to the good and true. Faith now became the one essential of progress. The principle was not new, but it acquired a new importance at this time in that it was made the fundamental principle of national life. The providences of God were specially adapted to develop faith in Abraham. We shall consider a few of them.

1. The Migration. This movement presupposes faith in God. The demand on faith was not without reason. The promise of blessing and that he was to become the father of a great nation were sufficient guarantee to his faith. The greater trial at this time would be to break with idol worship. It requires more courage to stand up as a silent rebuke to prevailing social or religious custom than it does to take an odd course in regard to the business affairs of life. It is exceedingly rare for any one to emancipate himself from prevailing dogma. In Abraham it was evidence of lofty sublimity of character.

2. His Journey to Egypt. Faith develops as knowledge of God increases. Egypt was at this time in advance of other nations in mental and ethical culture. They believed in a judgment after death which proceeded on a severe moral code. No murderer nor thief nor hypocrite nor liar could enter the Egyptian heaven. The severe famine would teach Abraham that his covenant with God did not relieve him from the hardships of life. God's purpose was development, not ease. His moral bluntness appears at this time in his course of falsehood. He seems to have taken this course without any question of conscience. God's interposition to rescue Sarah from an Egyptian harem and the rebuke of the king would teach him something of the esteem in which truth ought to be held, and

that God does not need the help of shrewd and evil plans to enable him to carry out his purposes.

3. The Covenant. Space does not permit us to take up in detail each event in the life of this patriarch. God's extraordinary revelation of himself was only occasional. They are brought close together in the biography but years intervened between them. There are seven upward steps in the covenant promises. Gen. 12: 1-3. (a) "I will make of thee a great nation," (b) "I will bless thee," (c) "make thy name great," (d) "and thou shalt be a blessing," (e) "I will bless them that bless thee and curse him that curseth thee," (g) "and in thee shall all families of the earth be blessed." The covenant has two special phases, temporal and spiritual. The one relates to his family and the other to the world. The history which begins with this covenant continues unbroken until the utter destruction of the Jewish nation. The covenant made with Noah included all mankind, that made with Abraham counted him as the ancestor of a holy people. All who desired could avail themselves of its benefits through adoption into the Abrahamic family.

4. Abraham's Great Sacrifice. A fundamental law of spiritual progress in our present state is antagonism between personal interest and the commands of God. Now God's requirements of Abraham heretofore were accompanied with reasonable prospect of personal gain. But the command to sacrifice Isaac had nothing of this element in it. For this and many other reasons the test of faith was a most severe one. Many interesting questions attach to this event. We can scarcely think that God commanded Abraham to do a deed essentially wrong, as the murder of his son would have been, simply to make him an example of faith to the world or to develop his own faith. Neither is it enough to say that the purpose was to

present typically the sacrifice of Christ. It serves all these purposes, but it must have had some symbolical significance of present application to Abraham and his seed. The roots of the law against the shedding of human blood are in the character of God, and God could not deny himself by commanding the death of an innocent boy at the hands of his father. We must look below the surface to discover the divine thought in it.

The probability is that Abraham did not think human sacrifice wrong. The nation in which he had spent the first seventy-five years of his life is believed to have practiced it, and he would come in contact with it in some of the nations of Canaan. Human sacrifice is the culminating point in man-made religions. It was considered the highest mark of devotion. This can scarcely seem strange since the sentiment is so nearly universal to-day that the costlier a service the more pleasing to God. Isaac was the child of promise and Abraham loved him dearly. Now it is reasonable to infer that Abraham's own conscience was suggesting this very sacrifice to him. The greater his love for God and the greater his love for his son the more constantly would the matter disturb him. A duty we feel we owe to another and yet, for any reason, hesitate or refuse to perform it, erects a barrier to closest fellowship. If Abraham felt he owed this duty to his God and was allowing his love for Isaac to hold him back from performing it, his communication with God could not be free and unrestrained. To remove this difficulty and at the same time teach him a much-needed lesson, God comes down in his command to Abraham's plane. He commands him to do just what his conscience indicated he ought to do. God's command was therefore relative, not absolute. It cannot be understood apart from this relation to Abraham's mental state. With the specific command Abraham did not

falter in the sublime faith that God would be true to his promise. God interposed at the last moment and provided a substitute. Abraham's heart would be full of joy as he went down the mountain because he had his son with him and because his friendship with God was no longer constrained in its exercise. The sacrifice was complete and Abraham learned the true import of it. The religion of Jehovah was distinctively separated from the religions of nature in that the seal of divine disapproval was forever placed on human sacrifice.

These divine object lessons are very wide in their application. While it must have taught Abraham all we have enumerated it gave to the Jewish church a clear symbol of substitution,—the clearest it had yet had. The lamb provided by God himself suffered, and Isaac was free. Who can say that this event did not enable Abraham to see, with eyes that penetrated the mists of twenty centuries, the culmination of God's plan of Redemption in the sacrifice of his son? It cannot be surprising that such a man should transmit to his children a predisposition to pure worship. In after years this spiritual bias is often so covered up with worldliness that only careful examination can discover it, yet it was there. At no time was God without a "Remnant" which worshipped him in purity. The Greek might develop art and philosophy, the Roman political organization, but it was left to the Jew to conserve the faith in the living God of which Abraham was made the custodian. In the higher development of these principles a truest harmony is found. The aesthetic and the philosophic opens the soul to an influx of God, which works itself out in an organized effort to reach the whole world with an uplifting, ennobling, soul-satisfying and life-redeeming faith.

ISAAC AND HIS FAMILY.

The significance of Abraham's life so far as it relates to the Hebrew nation ends with the marriage of Isaac. Only a few incidents in the life of Isaac are recorded. The inspired writer does not give us biography simply to acquaint us with the man. His purpose is higher. He narrates those events that have an independent bearing on the development of the divine purpose of grace. The same may be said of all biblical history, and this fidelity to purpose persists in the New Testament writers.

ANALYSIS OF CHAPTERS 25:27-27:40.

- I. Early life of Esau and Jacob. 25: 27-34.
- II. The Abrahamic covenant reaffirmed to Isaac. Gen. 26: 1-5.
 - (1) The occasion. 26:1-2.
 - (2) The covenant rehearsed. 26: 3-4.
 - (3) Reason assigned. 26: 5.
- III. Isaac denies his wife. Gen. 26: 6-11.
- IV. Isaac's life in Gerar. Gen. 26: 12-22.
 - (1) His prosperity. 26: 12-15.
 - (2) Abimelech's jealousy. 26: 16.
 - (3) Isaac removes into the valley of Gerar. 26: 17-19.
 - (4) Strife between the herdmen of Isaac and the herdman of Abimelech. 26: 20-22.
- V. Isaac goes to Beer-sheba, where God renews the covenant with him. Gen. 26: 23-25.
- VI. Covenant with Abimelech. 26: 26-33.
- VII. Esau's marriage. Gen. 26: 34-35.
- VIII. Isaac blesses Jacob. Gen. 27: 1-35.
 - (1) Isaac resolves to bless Esau. 27: 1-5.
 - (2) Rebekah plans to deceive Isaac. 27: 6-17.
 - (3) Jacob obtains the blessing. 27: 18-29.
 - (4) Isaac discovers the deception. 27: 30-35.
- IX. Esau blessed. Gen. 27: 36-40.

Isaac's Character.—Abraham and Isaac were very different men. Apart from the faith which so markedly distinguished Abraham, he had inherent intellectual and moral strength far above the ordinary. Isaac won simply by his power of passive endurance. Once or twice we catch a glimpse of a firmness and an energy quite unexpected. We do not know what he might have been had his father been less strong and indulgent. He inherited great wealth, and under the blessing of God he increased it. The wealthy boy is highly favored by having immeasurable opportunity to develop the best in him. He often fails because he is not forced to a life of effort and is tempted to indolence and luxurious self-gratification. Isaac's course developed a spirit of sensuous indulgence not compatible with strength of character. Therefore, in his old age he became a victim to his pampered appetite.

Isaac and the Blessing.—It seems incredible that Isaac should deliberately plan to frustrate the purpose of God. The sense of the grave responsibility resting upon him as the father of the chosen nation and the high destinies that clustered in his blessing failed to raise him above petty personal preference. Even his love for Esau had to be stimulated by a dish of venison before he could rise to that ecstasy which rendered him capable to bless. The bitter cry of Esau when he learned that he had missed the blessing awoke Isaac to a realization of what he had attempted to do. He then understood that God's purpose will stand. His conduct now appeared in its true light, and he trembled exceedingly. His revived sense of God inspired him with courage and decision of character. He made no attempt to transfer to Esau the blessing he had unwittingly bestowed on Jacob. He uttered no complaint but submitted to the divine will with a greatness of soul born of a true sense of his relation to God.

Rebekah and the Blessing.—Rebekah's conduct reveals crass ignorance and lack of patience. God's promise was to Jacob, and yet she seems to think that the plot of Isaac and Esau was about to wrench the blessing from God's hand and bestow it on Esau. We have not the slightest evidence that conscience was a factor in the case. Such moral obtuseness is unexpected in one who had so long enjoyed the privilege of membership in Abraham's family. The practice of deception must have been common with her.

Jacob and the Blessing.—Jacob's course reveals a capacity for straight-forward lying which has few parallels. With unruffled composure and unstammering tongue he could repeat the lie as often as his suspicious father desired it. His ethical culture at this time was a very sad preparation for the high station to which he aspired. We would direct special attention to the part Jacob played in this event because his moral makeup, as indicated in it, is the key to the interpretation of many of the providences that affected him during the remainder of his life.

Esau and the Blessing.—We cannot allow a false sympathy for Esau to bias our judgment of him. He was as guilty as his father in attempting to cheat Jacob out of his inheritance. God had promised it to Jacob and Esau himself had voluntarily sold all claim he might have had to it. When the apostle says "He found no place for repentance," he means simply that Esau could find no chance to be released from his bargain with Jacob though he sought it with tears. He accused Jacob of supplanting him, although the blessing was Jacob's both by gift of God and by human bargain. Esau was attempting to supplant Jacob.

Our Standard of Judgment.—It is but just to these characters that we recall the fact that they were only emerging from barbarism. It is sad indeed that the home of the

chosen of God should be thus torn by petty jealousies and unbrotherly schemes. But our age is not strange to deception, wearing the cloak of morality if not of religion. Society is more or less afflicted with mental astigmatism which renders judgment on prevailing custom untrustworthy, although moral questions of Bible times can be weighed with unerring accuracy. Social custom and business methods have fastened upon us so many shackles that a man feels he is not free to live out his convictions. He, therefore, compromises with his conscience by persuading himself that compliance is better in the long run, which stripped of linguistic embellishment simply means that we can help God by little deceits.

JACOB AND JOSEPH.

The history of Jacob and Joseph is another illustration of the remarkable complications of life which characterize all history. The difference between what is called secular and sacred history lies in the fact that the Bible gives those events which bring out in the clearest manner the overruling providences of God. It also relates these events to God by ascribing them to him. Isaac, Rebekah, Jacob and Esau were living out their lives as if the destiny of each were at his own disposal. Personal desire and ambition were actuating them, and it is extremely doubtful that they saw in their lifetime that they were working to a pattern devised by a higher mind than theirs. We look back on the completed web and can trace the threads of divine providence as they are woven so largely by human agency into the warp of the divine purposes. In spite of all human help and hindrances, God's counsel prevails and the race is blessed.

ANALYSIS OF CHAPTERS 27:41-38:30.

- I. Esau purposes to kill Jacob. Gen. 27: 41.
- II. Rebekah plans for his safety. Gen. 27: 42-46.
- III. Isaac blesses Jacob. Gen. 28: 1-5.
- IV. Esau marries the daughter of Ishmael. Gen. 28: 6-9.
- V. God appears to Jacob in a dream. Gen. 28: 10-15.
 - (1) The place. 28: 10-11.
 - (2) The dream. 28: 12-15.
- VI. Jacob's vow. Gen. 28: 16-22.
 - (1) His consciousness of God's presence. 28: 16-17.
 - (2) Erects a pillar. 28: 18-19.
 - (3) The vow. 28: 20-22.
- VII. Jacob comes to the flocks of Laban. Gen. 29: 1-8.
- VIII. Jacob meets Rachel. Gen. 29: 9-12.
- IX. Meets Laban. Gen. 29: 13-14.
- X. Jacob agrees to work seven years for Rachel. Gen. 29: 15-20.
- XI. Laban deceives Jacob. Gen. 29: 21-27.
- XII. Jacob works other seven years for Rachel. Gen. 29: 28-30.
- XIII. Jacob's eleven sons born. Gen. 29: 31-30: 24.
 - (1) Born to Leah, Reuben, Simeon, Levi and Judah. 29: 31-35. Issachar 30: 18
 - (2) Born to Bilhah, Rachel's maid, Dan, Naphtali. 30: 1-8.
 - (3) Born to Zilpah, Leah's maid, Gad and Asher. 30: 9-13.
 - (4) Zebulun and Dinah born to Leah. 30: 14-21.
 - (5) Joseph born to Rachel. 30: 22-24.

- XIV. Jacob asks permission of Laban to depart. Gen. 30: 25-26.
- XV. Agrees to stay with Laban on different wages. Gen. 30: 27-36.
- XVI. Jacob increases his wealth. Gen. 30: 37-43.
- XVII. Laban and his sons become jealous of Jacob. Gen. 31: 1-2.
- XVIII. Jacob prepares to leave Laban. Gen. 31: 3-16.
- XIX. Jacob steals away. Gen. 31: 17-21.
- XX. Laban pursues Jacob. Gen. 31: 22-24.
- XXI. Jacob and Laban make a covenant. Gen. 31: 25-55.
- (1) Laban restrained from doing Jacob injury. 31: 25-29.
 - (2) Laban searches Jacob's stuff for his household gods. 31: 30-35.
 - (3) Jacob rebukes Laban. 31: 36-42.
 - (4) The covenant. 31: 43-55.
- XXII. Jacob prepares to meet Esau. Gen. 32: 1-23.
- (1) Jacob sees the Angels. 32: 1-2.
 - (2) He sends messengers to Esau. 32: 3-5.
 - (3) The messengers' report. 32: 6-8.
 - (4) Jacob's prayer. 32: 9-12.
 - (5) Sends a present to Esau. 32: 13-23.
 - (6) Jacob wrestles with the angel. 32: 24-32.
- XXIII. Jacob meets Esau. Gen. 33: 1-15.
- XXIV. Jacob buys a field and builds an altar. Gen. 33: 16-20.
- XXV. Rashness of Jacob's sons. Gen. 34: 1-31.
- XXVI. God sends Jacob to Bethel. Gen. 35: 1-5.
- XXVII. God blesses Jacob. Gen. 35: 6-15.
- XXVIII. Benjamin born and the death of Rachel. Gen. 35: 16-20.

XXIX. Generations of Jacob. Gen. 35: 21-26.

XXX. Isaac's death. Gen. 35: 27-29.

XXXI. Generations of Esau. Gen. 36: 1-43.

XXXII. Joseph sold. Gen. 37: 1-36.

(1) His dreams 37: 1-11.

(2) Visits his brethren. 37: 12-17.

(3) The plot of his brothers. 37: 18-28.

(4) Reuben's effort to save him. 37: 29-30.

(5) They deceive their father. 37: 31-36.

XXXIII. Onan's trespass and Tamar's deception. Gen. 38: 1-30.

Supernatural Agency.—The supernatural agency of God intervenes in human affairs only when natural agencies are incompetent to teach man the lesson God desires him to learn. Here we include in natural agencies both inspired revelation and the unperceived influence of the Holy Ghost. We have no intimation of any direct revelation of God to Noah during all the days of the flood, but when a crisis came in his life and in God's plan, it is said "God remembered Noah." Had Jacob been allowed to go to Padanaram in the state of mind in which he started and to mingle with his purely worldly relatives, the probability is that he would have attained a fixedness of character totally unfit for his high calling.

The Bethel Experience.—The inspired narrative has introduced us to Jacob. It requires no prophetic insight to assure the mind that a long course of severe training was the line of culture his character and attainments required. When on the threshold of this life of discipline it was important that he be given an outlook of a glorious future.

Jacob had no conception of the real content of his father's blessing. His conscience awakened by his exile and the loneliness induced by strange scenes would suggest to him that possibly a stolen blessing would be fruitless. His

right to the heritage of promise must be put beyond doubt. The occasion therefore possessed a dignity worthy a divine interposition. The vision was a beautiful one. Its beauty was transcendent. The ladder reaching from heaven to earth symbolized a definite connection between them, and the angels passing up and down, a personal intercourse between Jehovah and His people. Jacob was no longer a fugitive from justice. The consciousness that he was chosen of God to be the father of a nation which would bless the world clothed him with dignity. Worship becomes callous and life careless unless we see through form to personal presence. And yet Jacob ought to have known much about God. Abraham lived sixteen years after the birth of Jacob. Lamech, Noah's father was born before Adam died, and Abraham was born before Shem died. Jacob, therefore, might have received the story of creation from Adam, handed down through only five generations.

No doubt Jacob was accustomed to go through the form of their family worship but in this vision he is brought to recognize the personal presence of God for the first time. Such revelation of God always brings with it a sense of unworthiness and sinfulness. Where there is keen spiritual insight and nobleness of soul such experience induces to true worship. The mind breaks through form and rises to dedication of life. Jacob crystallized these emotions in the rude altar and the vow.

Jacobs Padan-aram Life.—Jacob's Padan-aram experience was one of defection from God. He was naturally worldly and the sharp business competition to which he was subjected increased his cunning and self-reliance. He had not communed with God deep enough and long enough to insure an abiding sense of his presence and purpose. His Bethel impressions wore off and the sharp bargains he was driving blunted his spiritual sensibilities until

God was put in the background of his thoughts and life. Nothing has greater influence to close the avenues to the inner life than efforts of others to cheat us in bargain, or to take from us what is justly our own. Jacob's vow had been made when his heart was warm and his nature was receiving an influx of God. So long as he was safe and prosperous in Padan-aram his vow was forgotten. The anger and jealousy of Laban recalled the God-revealed destiny of his family. But it did not wake his dormant spirit and lead him to childlike trust in God. He plans for himself; he acts for himself; he is the same confident self-reliant man.

The Angel wrestles with Jacob.—Another critical time had come in the evolution of God's plan for the nation, and only supernatural intervention could achieve a right attitude of mind and heart. The return of Jacob was purely religious in its significance. The land had been promised him as the representative of the nation which God would yet raise up to conserve the interests of pure religion, and to illustrate the effect of such religion on national polity and individual life. Nothing could be more incongruous than the tenets of spiritual monotheism and the self-trustful, material-hampered mind of Jacob. He had already the plan to reconcile Esau in process of execution. If he were permitted to obtain the territory either by conquest or by his ability to outwit Esau his title to it would not be directly from God. He was so sure of success that he rose long before day dawned and sent his family and flocks across the brook to begin their day's journey. He was left alone and an angel wrestled with him.

We have indicated that Jacob's character and state of mind made this providence necessary. They are a key to the interpretation of it. The wrestling was not prayer. It was the actual struggle of a strong man trained to rely on himself to a degree not favorable to a sense of God's man-

agement of his affairs. Jacob had figuratively wrestled with God all his life. This contest was a concrete illustration of Jacob's whole history. It was when he found himself weak that he clung to God with the confiding trust that called forth that happy commendation, "Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with man and hast prevailed." He thus became the heir of God through humble reliance and simple faith. The meeting with Esau was not the important one; it was the meeting with God.

The Ordinary Providences.—We have not paused to notice the educative influence on Jacob of the ordinary providences of God. The purpose in dwelling on the special events is to present as clearly as possible the method which divine wisdom and power pursued to supplement the ordinary blessings and punishments of nature. But the life of Jacob was full of lessons from this source. No one, however closely his life may conform to the lines of the divine purpose, can reasonably expect to be delivered from the natural effects of a violation of a law of his being or of the constitution of society. Jacob was no exception. His life becomes pathetic as it draws near to a close and he is caught in a current far beyond his control. The heavy blows that fell upon him are worthy of note by the biblical student, in that they reveal very much of the nature of God's providences toward individuals of his people apart from any representative character he may impose upon them.

These are parts of the Bible that make it much more to the world than simple history, however high the purpose in that history may be. They touch the inner life of the devotional reader and stimulate in him much of the same movement of soul that they inspired in the one whose actual experiences they were.

The death of Deborah, Rachel and Isaac follow each other in rapid succession. His wayward sons get him into trouble and Joseph, the pride of his life, is torn from him.

But our purpose in this study is to note the development of God's plan for the race. Individual development, therefore, comes within the limits of the purpose only in so far as it has special reference to the nation. The national significance of Jacob's life closes on his return to Bethel and the narrative gently leaves him and turns to Joseph.

ANALYSIS OF CHAPTERS 39-50.

- I. Joseph in Potiphar's house. Gen. 39: 1-18.
- II. Joseph in prison. Gen. 39: 19-40: 23.
 - (1) Wins the confidence of the keeper of the prison. 39: 19-23.
 - (2) The butler and baker put in prison. 40: 1-4.
 - (3) They dream. 40: 5-8.
 - (4) The butler's dream and the interpretation. 40: 8-13.
 - (5) Joseph's request. 40: 14-15.
 - (6) The baker's dream and the interpretation. 40: 16-19.
 - (7) The interpretations fulfilled. 40: 20-23.
- III. Joseph released from prison. Gen. 41: 1-36.
 - (1) Pharaoh's dream. 41: 1-8.
 - (2) Joseph called to interpret it. 41: 9-14.
 - (3) Joseph interprets it. 41: 15-32.
 - (4) His advice to Pharaoh. 41: 33-36.
- IV. Joseph ruler of Egypt. Gen. 41: 37-45:28.
 - (1) Clothed with authority. 41: 37-45.
 - (2) Joseph's policy during the seven years of plenty. 41: 46-49.
 - (3) His sons born. 41: 50-52.
 - (4) The seven years of famine. 41: 53-57.

- (5) Jacob's sons go to Egypt to buy corn. 42: 1-5.
- (6) Their interview with Joseph. 42: 6-23.
- (7) Simeon retained. 42: 24.
- (8) Their money returned. 42: 25-28.
- (9) Jacob's sorrow. 42: 29-38.
- (10) Second trip to Egypt. 43: 1-15.
- (11) Entertained by Joseph. 43: 16-34.
- (12) The cup put in Benjamin's sack. 44: 1-5.
- (13) The men return to Joseph. 44: 6-15.
- (14) Judah's defense. 44: 16-34.
- (15) Joseph reveals himself to his brothers. 45: 1-15.
- (16) Sends for his father. 45: 16-28.
- V. Israel in Egypt. Gen. 47: 1-31.
- VI. Jacob blesses Joseph's sons. Gen. 48: 1-22.
- VII. Jacob blesses his children. Gen. 49: 1-27.
- VIII. Jacob's charge in regard to his body. Gen. 49: 28-32.
- IX. Jacob's death. Gen. 49: 33.
- X. His sons bury him. Gen. 50: 1-14.
- XI. Joseph's covenant with his brothers. Gen. 50: 15-21.
- XII. Joseph's charge to the children of Israel and his death. Gen. 50: 22-26.

Joseph's Native Character.—Joseph was eminently fitted naturally for the part he was to play in the development of the Hebrew nation. The influence of the divine agency in the native character of men lies below the surface. We call it heredity, and so it is. By this we simply mean that like begets like. No explanation of likeness and variation in reference to the physical part of man has yet been given, satisfactory to scientists. When we attempt to penetrate into the hidden recesses of the soul and to trace there

the subtle agencies which have conspired to make each man a distinct personality we must confess that the problem transcends human investigation. Traits of character often appear which were distinctive of some ancestor of several generations before, and these have been modified into new predispositions by succeeding ancestors until hope of character analysis is lost. Persons of peculiar capabilities are produced when and where they are needed. It may be said the occasion brings the man to the front. Well, it does, but the times and the man are both part of the all-embracing plan of God. It appears, therefore, that God, with whom a thousand years are as one day, controls the latent possibilities of heredity to produce a character adapted to a certain work.

Joseph's Dreams.—Joseph felt that his dreams were significant. They were prophetic, but he little thought that their fulfillment lay in the line of suffering he afterward experienced. Jacob's Bethel experience is the first instance we have of God revealing himself in dreams. The dreams of Pharaoh may be put in the same catalogue. Their true philosophy may be apprehended if it is remembered that the world was then in the first stages of monotheistic education. They belong to a past dispensation and give no one authority to consider the common activities of the mind while asleep of more than ordinary importance.

But it was because Joseph's dreams may also be placed in the catalogue of ordinary dreams that his brothers were offended by them. There is little doubt that Joseph's dreams embodied his waking ambitions. This detracts nothing from his character. Aspiration may be considered the pulse throb of capability. This is especially true of young persons whose experience with the world has not educated them out of their natural trend. All of Jacob's sons would know that the heritage of promise would de-

scend through some one of them. It is scarcely to be expected that, ignorant as they were of God and his ways, they could understand that the full fruition of the promise was a spiritual supremacy. His brothers took his dreams to be an index to his aspirations and they became jealous of him. Dreams often do exhibit picturesquely the tendency of character. They are often the chip on the current of life that indicates its direction. The ordinary vagaries of nightmare may mean nothing, but a persistent line of dreaming may well cause the wise man to examine himself. He may find tendencies maturing in his character which he did not suspect were so strong.

God's Purpose in the Sojourn of His People in Egypt.—It was the national idea that rendered Egyptian bondage necessary. If the church succeed in these early conditions it was necessary that she be related to strong national life. It was through national deliverances that the truth of God's supremacy over idols could best be vindicated. This was the most potent way of bringing the truths of spiritual monotheism before the world as well as the only way to preserve them from total loss. The one family could not become a nation in Canaan. Their history does not warrant the supposition that they would have withstood the temptation to alliances with their heathen neighbors. Moreover they would have become involved in endless wars of jealousy whenever they attempted to make good their claim to the territory. In Egypt they were free from the temptation to compromising alliances. Their business and mode of life caused them to be thoroughly despised by the Egyptians. The shepherd kings were ruling in Egypt at this time. There would be no disposition on the part of this royal family to ostracize the Hebrews on account of their business, for they were in sympathy with shepherd life. But the probability is that the change from the old dynasty

to the shepherd line kings had not produced a corresponding change of sentiment in the nation. They were, therefore, assigned the land of Goshen and treated with kindness, although with exclusiveness, so long as the Shepherd dynasty continued. God thus isolated his people in the very midst of a nation far advanced in human culture and the science of government. He threw around them a wall of his providences that effectually preserved their national integrity. It was the "horror of darkness" of Abraham's vision but it was necessary to their national life.

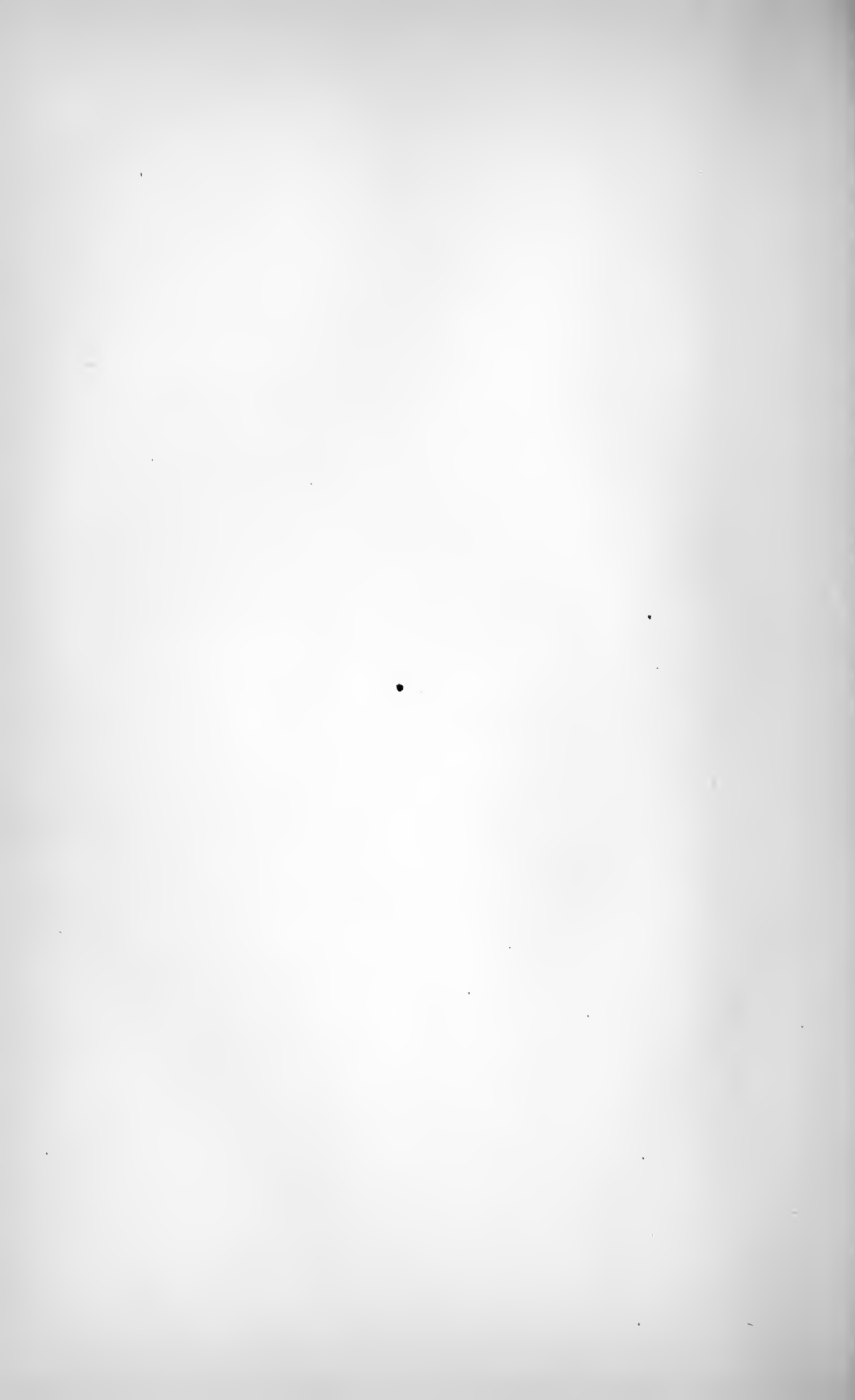
Joseph a Transitional Character.—The Patriarchal period closed with Jacob. Joseph is a transitional character. The relation of Joseph's life to Hebrew history ends when his father's family was settled in Egypt. He was not a patriarch and he did not found nor govern the nation. His thorough Hebrew sympathy appears in his command that his bones be buried in Palestine. He understood his mission and fulfilled it well. When Jacob blessed his sons he closed the patriarchal period. Henceforth not one man nor one family but a nation was to be the channel of God's blessing to the world.

The Permission of Evil.—The sale of Joseph into Egypt is one of the most evident instances of the divine agency working through social agencies to be found in any history. The evil was permitted because it was the working out of the free agency of the brothers. But the scheme was foiled in the triumph of the good. We can correctly interpret history only in the light of the great fundamental truth embodied in this transaction. A sense of its universal application assures the good man that God reigns and in the end, right will triumph.

PART II.

THE CONSTITUTIONAL HISTORY OF
THE NATION.

Exodus, Leviticus, Numbers.



V.

THE EXODUS.

Introductory.—The deliverance from Egyptian bondage begins another epoch in the history of God's chosen people. The flood was the first epoch-marking event after the fall. During the dispensation between the fall and the flood man was without a formulated code of law and a system of government. The call of Abraham closes one dispensation and opens another. From Noah to Abraham was a period of rapid development of national organization. Conditions changed and in order to hold man to monotheistic worship God adapted his method to the changed conditions. He called Abraham to be the custodian of the true religion. God surrounded the chosen family with a wall of his providences to develop faith in Jehovah. In Exodus the individual becomes a nation. Biography changes to history. Heretofore extraordinary providences were designed to develop the faith of a man, but from the exodus to the close of Jewish history their purpose was the development of a national faith.

This period covers the time from Moses to Samuel. During the Patriarchal period the providences of God were fatherly chastisements and informal revelations. These were not discontinued, but administration by law was added. The teaching was of the same concrete nature. It was eminently adapted to emphasize the fact of God's personal presence in providence and in conscience. Such teaching can be appreciated by the intellect only when it is guided by moral sympathy. The divinely formulated constitution and laws

of the Hebrew nation contain nothing which does not root in man's nature. But no human legislature could ever have enacted them, for they are as high as heaven. They would lead man toward God, and that is not his natural trend. The flattering sentiment that man naturally seeks God is negated by biblical history.

ISRAEL IN BONDAGE.

A clear understanding of the physical and spiritual condition of the Hebrews at the time of Moses will help us to recognize the wisdom in the method of their exodus. At first they were an exclusively pastoral people, dwelling in the land of Goshen and having charge of the king's flocks. When the new king rose that knew not Joseph they were made public slaves. They were officered by their own countrymen and Egyptian taskmasters held these Hebrew rulers to a strict account. Conditions favored a course of slavery. The Israelites were a shepherd people and dependent on the soil. The land of Egypt since Joseph's time belonged to the king. Wretchedness is the legitimate result of a landed aristocracy so remote from the husbandman that no sympathy exists between them. The Hebrew case is no exception. The chains of bondage were easily fastened upon them. But the responsibility of the oppression is made to rest on the nation and not exclusively on the royal family; and this was right. Caste sentiment among the Egyptians gave the king encouragement and support in his efforts. No nation can secure nor retain the loyalty of a numerically strong and intelligent class which they subject to a grinding oppression. But the secret of the enfeebled spirit of the Hebrews lies in their defection from the true God. In Josh. 24: 14 the people are exhorted to "put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord."

Ezek. 20: 7-8. "Then said I unto them, cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God. But they rebelled against me and would not hearken unto me: they did not every man cast away the abominations of his eyes, neither did they forsake the idols of Egypt." No purely physical servitude could have had a people, naturally strong, so weak and servile.

ANALYSIS OF CHAPTERS 1-12.

- I. Prelude to the account of the exodus. Ex. 1: 1-2:25.
 - (1) The Hebrews in the Egyptian nation. 1: 1-22.
 - (2) The Deliverer. 2: 1-10.
 - (3) Moses flees from Egypt. 2: 11-22.
 - (4) The bondage becomes more severe. 2: 23-25.
- II. Moses' commission. Ex. 3: 1-4:17.
 - (1) God calls, Moses demurs. 3: 1-13.
 - (2) God instructs, Moses hesitates. 3: 14-4:1.
 - (3) God encourages, Moses still hesitates. 4: 2-10.
 - (4) Aaron made assistant to Moses. 4: 11-17.
- III. Moses goes to Egypt. Ex. 4: 18-28.
- IV. Moses and Aaron appeal to the elders.* Ex. 4: 29-13.
- V. Pharaoh refuses the request to go to worship. Ex. 5: 1-5.
- VI. The effect. Ex. 5: 6-6:13.
 - (1) Tasks increased and officers afflicted. 5: 6-14.
 - (2) The officer's complaint. 5: 15-23.
 - (3) God renews his promise. 6: 1-13.

- VII. Generations of Reuben, Simeon and Levi. Ex. 6: 14-30.
- VIII. Moses' second interview with Pharaoh. Ex. 7: 1-18.
- IX. The waters become blood—first plague. Ex. 7: 19-25.
- X. The frogs—second plague. Ex. 8: 1-15.
 (1) The plague. 8: 1-6.
 (2) The magicians duplicate it. 8: 7.
 (3) Pharaoh's petition and promise. 8: 8-14.
 (4) He hardens his heart. 8: 15.
- XI. The plague of lice. Ex. 8: 16-19.
 (1) Its extent. 8: 16-17.
 (2) The magicians fail to duplicate it. 8: 18-19.
- XII. The plague of flies. Ex. 8: 20-32.
 (1) The request. 8: 20.
 (2) Plague threatened. 8: 21-23.
 (3) Extent of plague. 8: 24.
 (4) Pharaoh's promise. 8: 25-30.
 (5) The plague removed and Pharaoh hardens his heart. 8: 30-32.
- XIII. The plague of murrain. Ex. 9: 1-7.
- XIV. The plague of boils. Ex. 9: 8-12.
- XV. The plague of hail. Ex. 9: 13-35
 (1) The plague threatened. 9: 13-19.
 (2) Those who believed prepared for it. 9: 20-21.
 (3) Extent of plague. 9: 22-26.
 (4) The plague removed. 9: 27-34.
 (5) Pharaoh's heart hardened. 9: 35.
- XVI. The plague of locusts. Ex. 10: 1-20.
 (1) Plague threatened. 10: 1-6.
 (2) Pharaoh advised by his servants. 10: 7.

- (3) Consents that the men go. 10:8-11.
- (4) The plague sent. 10: 12-15.
- (5) The plague removed. 10: 16-20.
- XVII. The plague of darkness. Ex. 10: 21-23.
- XVIII. Pharaoh declines to see Moses and Aaron. Ex. 10: 27-29.
- XX. Egypt's first-born threatened. Ex. 11: 1-10.
- XXI. The Passover instituted. Ex. 12: 1-28.
 - (1) The beginning of the year changed. 12: 1-2.
 - (2) Directions in regard to preparing and eating it. 12: 3-11.
 - (3) Its meaning. 12: 12-14.
 - (4) Unleavened bread. 12: 15-20.
 - (5) The Passover eaten. 12: 21-28.
- XXII. The first-born of Egypt slain. Ex. 12: 29-30.
- XXIII. Israel hurried out of Egypt. Ex. 12: 31-42.
- XXIV. The Passover made a memorial. 12: 43-51.

Moses.—There is much in Moses, as a man, to admire. It is with reluctance that we turn from a study of his life. Every reader will notice that his biography is given because of his relation to the nation. The man is in the background and the nation in the foreground. The emancipation of the Hebrews, if accomplished at all, must be largely without their own co-operation. Moses did not understand this at first, and he found his brethren wholly unprepared in spirit and disposition to respond to any efforts to rescue them. No doubt he felt the divine call in his conscience; but he was not yet the man God needed for his special work. He was learned in all the wisdom of the Egyptians. This implied the most advanced culture the world then afforded along the lines of science of nature and government. How much the pantheism of Egypt colored this education we do not know. The forty years of shep-

herd experience gave him time and, under the tuition of the Spirit, ability to square his theories with the truth. There could not have been a better preparation for the work to which Moses was called than a careful study of the history and the theology of Genesis. He may have written the book at this time.

God's New Name.—It appears plainly beneath the surface that Moses considered the spiritual bondage of the people to be the greatest barrier to their exodus. Their conception of God was so vague that to recall him as the God of Abraham, Isaac, and Jacob would produce very feeble response, therefore, the new name, "I Am That I Am." It is somewhat difficult for us at this day to understand exactly what this would mean to the ordinary Hebrew slave. Its principal import was doubtless the unchanging consistency of God's being. This would be expressive to any people of any time, but it would have an influence on the Hebrews to inspire hope and hence loyalty to God. The traditions of their fathers and the promises bound up in those traditions would still linger in their minds and help to the interpretation of the name.

The Primary Import of the Plagues.—The new name was not enough. Abraham might hear the voice of God and leave the country, not knowing whither he went, but a great people in physical and spiritual bondage would not move so readily. Moreover they needed the discipline of the plagues to exalt God in their minds above the heathen gods, and to create a loyal devotion to him. The plagues touched the Egyptians incidentally. Their primary import was to educate the Israelites. And here let us briefly recall the fact that the relation of God's providences to the Hebrew nation was largely educative. A history of the idea of God is a history of the development of true faith. The difference is not so much between spiritual and secular as

between a life filled with an earnest sense of God and a godless one. The cry that rose to heaven from this people was a wail of anguish. We have no reason to interpret it as a prayer of faith. The Old Testament worthies may have enjoyed a fuller participation in the divine life than we can construe for them, from their experiences as recorded in the Bible. It is safe to assume an utter inability on the part of the nation at this time to rise above a child view of the nature and purpose of commandments. A commandment or law to have influence must come from a source of recognized authority. The purpose of the plagues is therefore apparent. God must be recognized as supreme before the nation be inducted into the administration of law.

The Character of the Plagues.—Explanations have been proposed to account for the phenomena of the plagues by natural agencies, but the candid scientist feels that they are inadequate. Cryptogamous vegetation or red earth may color the waters of the Nile, insects and disease may afflict the inhabitants of a country, but the fact remains that the intensity and destructiveness of these phenomena are not so great as the biblical account ascribes to the Egyptian plagues. The plagues came and went through the agency of Moses and Aaron, and the Hebrews had immunity from them. It is not probable that they followed one another in rapid succession. This would have weakened their educative influence. It is not necessary either that they be divorced from all natural sequence. God does not teach his people that he must confuse the whole order of nature to make it subserve his will. They were so plainly supernatural that the Hebrews and Egyptians both attributed them to divine agency, and they were so relevant to God's avowed purpose that the student of any age must look upon them in the same light. They would reveal to

all, the power of Jehovah and that he was superior to Egyptian gods.

In every case the blow was dealt to some ruling deity, to the priesthood or to Egyptian worship. Each invaded some realm which was under the special protection of one of their deities. The first three are plagues of loathsomeness—blood-stained waters, frogs, and lice. The next three bring actual pain and loss—flies, murrain on the cattle, and boils on man. The next three disarrange the course of nature—hail, locusts, and darkness. The tenth touches the springs of human life—the death of the first born of Egypt. The Israelites were exempt from those plagues which gave pain or personal loss. They would thus learn that their God cared for them and was able to protect them. God's purpose to lead them out of bondage would be emphasized by the fact that the plagues came after Pharaoh repeated his refusal to let them go. The human reason that grasps the method of God in these dispensations commends its wisdom and adaption to the end.

The First Request.—The first request Moses made of Pharaoh was to allow them to go three day's journey into the wilderness to worship. The request was so perfectly reasonable that every Israelite and every Egyptian not blinded by caste prejudice must have concurred in it. Such pilgrimages were common among the Egyptians. There is no hint that the Israelites did not purpose to return. Their request was sincere and they would surely have come back to their tasks.

Here the wisdom of the method again appears. A three days' journey would have shown them what a great nation they were; it would have planted in their minds a desire for national independence; and it would have developed the ability to act in concert when away from the eyes of their

taskmasters. They would, however, never again have been the same abject slaves.

But the request was refused. This would naturally awaken any feeling of resentment that slumbered within them. They did not care particularly to worship, but a short vacation was desirable. When the request was denied they would almost burn with a desire to worship. An arbitrary refusal of a reasonable request increases desire tenfold. Of course, the request looked toward the permanent exodus of the people at a future time. There seems to have been no effort to conceal this. Pharaoh was therefore in a dilemma. Either to grant the request or deny it would place the leaven of discontent in the minds of all. He choose the most foolish course. It is not probable that the Hebrews had any particular desire to leave Egypt permanently, but he implanted this desire in them when he increased their hardships. The added severity fell on the Hebrew rulers. This completed the alienation of the nation. Moses failed to see the necessity for this increased severity; but it was highly important to their exodus that the more favored ruling class should feel the cruel iron of bondage before they would co-operate heartily.

Pharaoh's Heart Hardened.—The primary design in the plagues appears also in God's relation to the hardening of Pharaoh's heart. Had it not been for this agency, Pharaoh might have weakened under the divine signs to the extent that he would have sent Israel away before they were prepared to go. God did not create the moral turpitude we find in the heart of the king. He simply gave him courage to do his worst. Ten times is the hardening process referred to Pharaoh himself and ten times to God.

Three Hebrew words are translated harden. Their sense in so far as they relate to this event may be traced in the marginal reading of the revised version. *Qa-shah*

means to make hard in the sense of insensible. *Ka-bhedh* means heavy in the sense of unimpressible. *Chazaq*, to make strong in the sense of fearlessness. This word is used when God says to Joshua: "Be strong and of good courage." Ex. 7: 13 means hard in the sense of insensible; 7: 14, heavy; 7: 22, strong; 8: 15, heavy; 8: 19, strong; 8: 32, heavy; 9: 7 and 34, heavy; 9: 35, strong. These are all referred to the agency of Pharaoh himself, and they illustrate the use of the terms throughout the narrative.

It is not every man that has the physical courage to act out the evil in his heart. God sometimes put fear into the hearts of the enemies of his people that he might thereby bring a valuable lesson home to the conscience of the nation. No one assumes that there can be any wrong in making a man afraid to commit sin, even when the will inclines toward it. All admit that the man is morally guilty of the sin. It does not change the case in so far as the man is concerned, but the evil influence on society may be less. In the case before us, society and the world could be taught a valuable lesson by giving Pharaoh courage to follow out his own premeditated and head-strong course. In this sense the hardening of Pharaoh's heart cannot be construed to mean that God gave him the disposition to sin.

Another misconception of God's relation to this event may arise from the command to "borrow" from the Egyptians. To borrow, with us, means to get with the purpose of paying back again. It does not appear that any idea of return lurked in this transaction. It does not relieve the moral obligation to assume that the Egyptians owed it to the Hebrews. But the word translated borrow here is elsewhere rendered ask. It occurs when Solomon "asked" wisdom and did not "ask" long life. The Egyptians no doubt so understood it.

The Institution of the Passover.—The Passover was the fullest expression of redemption the world had yet had. It was the birthday of the nation. They were to reckon time from it. We must limit the discussion of it to what it meant to the nation at that time. The people were in a good frame of mind to receive deep and lasting impressions. Their salvation from the tenth plague was not on the ground of personal merit but through atonement accepted by them.

1. It taught them that the family was not to be merged into the national life. The nation was ushered into existence with the home the tower of strength.

2. The Israelites were given four days to deliberate on the plan before the execution of it. Their redemption from the plague most to be dreaded called for their own activity and faith. The Passover would be eaten by them as a religious service and with an awe induced by the fear that the death angel was even now scanning the door post for the blood. Their salvation was not a matter of course but of grace.

3. The value of implicit obedience was impressed and the disposition to it strengthened. The beginning of any education must be in symbols. The preservation of this sacrifice through the centuries suggests that the Hebrews caught something of its deeper meaning.

The Passover Typical.—This feast was prophetic of the person and work of Christ. The Jewish dispensation opens with it observed in Egypt and closes with the observance of it by the Lord and his disciples in that upper room in Jerusalem. There it was merged into the Lord's Supper with its blessed privileges of friendly intercourse with the Savior. Fear has changed to love. Nor is this all. At that time was the curtain lifted from the future and we look on into the consummation of these types in an unending feast

around the throne of God. "I say unto you I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's Kingdom."—Matt. 26: 29.

FROM EGYPT TO SINAI.

Secular historians begin the history of the Hebrew nation with the deliverance from Egypt. It gives a very meager account of the forty years of wilderness wanderings, but still enough to convince us that other nations now looked upon the Israelites as a rival or possible enemy. There is a spiritual coherence in their history which can be explained only in the light of God's purpose in the nation.

ANALYSIS OF CHAPTERS 13-18.

- I. The Passover made a yearly memorial feast. Ex. 13: 1-16.
- II. The Israelites leave Egypt. Ex. 13: 17-22.
 - (1) Reason for taking them by the way of the wilderness. 13: 17-18.
 - (2) Take Joseph's bones with them. 13: 19.
 - (3) God's method of leading them. 13: 20-22.
- III. Pharaoh pursues the Israelites. Ex. 14: 1-31.
 - (1) Moses warned of Pharaoh's change of mind 14: 1-4.
 - (2) Pharaoh's pursuit. 14: 5-9.
 - (3) The Israelites frightened. 14: 10-12.
 - (4) Moses encourages them. 14: 13-14.
 - (5) The Israelites cross the sea. 14: 15-22.
 - (6) The Egyptian army drowned. 14: 23-31.
- IV. The song of Moses. Ex. 15: 1-19.
- V. Miriam sings. Ex. 15: 20-22.
- VI. The march to Elim. Ex. 15: 23-27.
 - (1) The waters of Marah healed. 15: 23-25.

- (2) God promises them immunity from Egyptian diseases. 15: 26.
- (3) They come to Elim. 15: 27.
- VII. At the wilderness of Sin. Ex. 16: 1-36.
 - (1) They murmur for the flesh pots of Egypt. 16: 1-3.
 - (2) Manna promised. 16: 4-9.
 - (3) Quails sent. 16: 10-13.
 - (4) First experience with the manna. 16: 14-31.
 - (5) Some manna preserved as a memorial. 16: 32-36.
- VIII. Israel at Rephidim. Ex. 17: 1-18:27.
 - (1) Moses smites the rock for water. 17: 1-7.
 - (2) Defeat of Amalek. 17: 8-14.
 - (3) Moses erects an altar. 17: 15-16.
 - (4) Jethro brings the family of Moses to the camp. 18: 1-12.
 - (5) Jethro's advice. 18: 13-23.
 - (6) Moses acts on the advice of Jethro. 18: 24-26.
 - (7) Jethro departs. 18: 27.

Extreme Conditions Unfavorable to Development.—Man always makes most rapid development where the conditions of prosperous life are neither too mild nor too severe. Heretofore God had been doing everything for Israel. Responsibility is a great developer of power, and the time had now come to ask that they rely on themselves to some extent, at least. Neither nations nor individuals leap from a lower to a higher plane. The Israelites were doubtless willing to continue to stand still and see the salvation of God. But their co-operation in the divine plan was now required. The first period of their wilderness experience was one of the disillusion. Nothing is more fatal to the culture of any man or people than exemption from the

hardships of life. The divine interposition constantly modified the conditions of the Israelites to the proper tone.

The Battle with the Amalekites.—The inability of the nation to wage successful war lay in their inexperience and numbers. The purpose of the miracles which had shielded them up to this time was the ordinary design of miracles—to educate to a point where miracles are not needed. A nation's safety depends largely on the patriotism of her citizens. Nothing creates national spirit like the shock of battle. Nothing promotes discipline in the camp more than the cultivation of the martial spirit. The battle with the Amalekites was arranged to further these ends. The army advanced from passive reliance on God to active co-operation with him. The divine agency was conditioned on their own effort, and God's relation to the army was made clear. Moses crystallized this relationship in the motto "Jehovah Nissi"—the Lord is my banner.

The same policy appears when Jethro visited the camp. His suggestion to appoint elders to help Moses was accepted and received the indorsement of God throughout the history of the nation. Not only in war but also in civil affairs God was withdrawing his supernatural agency.

VI.

ISRAEL AT SINAI.

The remaining chapters of Exodus (19-40) record the history of the nation while encamped at the base of Mt. Sinai. The time covered by these chapters is almost a year. Three months had been consumed in their march to Sinai. Here the nation was formally organized, and we will do well tarry at this point until we study the constitution and laws of the Hebrew government. This will carry us over the remaining books of the Pentateuch which contain civil and religious ordinances commingled and reiterated. It shall be our effort to select from these enough to illustrate fairly the different phases of the Mosaic economy and to group them in such way that their underlying principles and application may appear.

Retrospective.—Before entering upon the fuller study of the development of the nation it will be well to review some of the fundamental principles of biblical interpretation.

1. The Bible is a record of God's plan to bring the world back to fellowship with himself and hence to life. All legal complications have been removed in a divine substitute and the line of education is to induce in man a willingness to accept the substitute.

2. It is essential to this end that God be presented as supreme, just, loving, merciful, and intimately related to human affairs.

3. The human race was sunk in idolatry, superstition, wickedness, and was naturally repelled by holiness. They were utterly incapable of understanding the plan clearly enough to have faith in it.

4. Therefore, God undertakes to educate his chosen nation through providential object lessons. These lessons are directed toward the development of right ideas of God.

5. It was also necessary to develop the natural powers which would enable the nation to compete successfully with neighboring nations. In fact, Israel was but a child, undeveloped in every capacity and with a strong natural predisposition to follow the devices of the nations around her.

6. God's teaching must be interpreted in the light of the purpose to be attained and the mental, moral, and physical conditions of the Hebrews. This makes some otherwise inexplicable providences and laws easy to understand. It must be remembered all the while that God acts through the ordinary laws of nature and society unless some special occasion or special condition renders supernatural intervention necessary.

THE TEN COMMANDMENTS.

A moral law pertains to the rightness and oughtness of human conduct. Whatever duty man owes to God or to his fellowman comes under the moral code. The ten commandments are an epitomized expression of the demands of holiness on every individual in the universe. Moral government is government by moral law. Every fact of God's providential dealings with the human race comes within his moral government, and hence must be in conformity to moral law. Every relation that man sustains to God or to man ought to be in accordance with that same law. Nations and men are alike subject to it, and both will be judged by its standards.

ANALYSIS OF EXODUS, 19:1-20:17.

- I. God becomes king of the nation. Ex. 19: 1-9.
 - (1) They come to Sinai. 19: 1-2.
 - (2) God's proposition. 19: 3-6.

(3) The people's answer. 19: 7-9.

II. God reveals himself to Israel. Ex. 19: 10-25 :

(1) The people prepared. 19: 10-15 .

(2) God's presence on the mountain. 19: 16-18.

(3) God sends Moses to warn the people. 19: 19-25.

III. Moses receives the Ten Commandments. Ex. 20: 1-17.

(1) Preamble. 20: 1-2.

(2) The first Table of the Law. 20: 3-11.

(3) The second Table. 20: 12-17.

The Intent of the Law.—The place the law fills in the divine economy appears when we recall the purpose of God in the nation. The intent of the law was to eradicate idolatry which was the dominant worship of the world. It teaches the unity of God and man's duty to God and to man. The Israelites were sinking rapidly into polytheism. Paul says "the law was added because of transgressions." Gal. 3: 19. The central thought of the Patriarchal dispensation was the unity of God and man's duty to him. It was to this that the law was added because of the transgression of polytheism and idolatry. The law was an educator to bring them to Christ. The force and application of these points will appear in the further discussion of the Hebrew code.

The Original Contract of the Hebrew Government.—God did not settle a form of government on the people independent of their will. He respects man's free agency here as fully as he does in his offer of salvation to the sinner. He consults the will of the people. God is supreme in the affairs of nations and men, but he has made over to man a certain freedom of activity. A nation does as it pleases, frames such laws as it pleases, establishes such form of government as it pleases, and may expect to enjoy blessings for what is right but must suffer punishment for what

is wrong. In harmony with this principle the Hebrews accepted God as their supreme ruler Ex. 19: 3-9. God made a proposition to become their king on certain conditions. They accepted the conditions and entered into the covenant as the party of the second part. Israel became God's peculiar property. The whole world was under the moral government of God, for as creator his dominion embraces all nations of the earth; but Israel by her own free choice stood in a different relation to him. In virtue of this relationship God instituted a form of government for them and gave them a code of laws.

The Contents of the Ten Commandments.—The Decalogue is civil in its application as well as moral. Four commands embody the requirements of holiness in man's relation to God and the remaining six, in his relation to his fellowman. All caste was abolished in the covenant by which God became their ruler. The unity of God is made one of the fundamental principles of the nation. When nations have legislated on religion they have made it a means to the end,—good government. In the Hebrew nation religion was the end and good government a means to that end. In this light the civil character of the moral law is apparent, and many other provisions of the Hebrew polity, otherwise hard to understand, become plain. Every law that abridges personal freedom without a corresponding general advantage is an infringement on civil liberty. God designed that his nation enjoy civil liberty and the Mosaic code of laws stands, yet a marvel to the political world in its happy adaptation of general advantage to individual restriction.

A Written Law Necessary.—That which is imperfect and corrupt cannot evolve a perfect and pure ideal. Man's only hope of an ideal character with which he can square his own must lie in a supernatural revelation of it. Rightness

or wrongness, *per se*, is not related to human conscience. A consensus of opinion is not an infallible criterion of conduct. Moral character is independent of human existence for God and angels have moral character. God's activity is an expression of his character. That which is in harmony with the attributes of God is right; and all that is not in harmony with God is wrong. God's character, therefore, becomes the only true criterion of virtue. A man's activity is the expression of his character and it receives its moral value from the attitude of the character toward or away from God. Thus the divine character is the basal point of every true system of ethics. It therefore, follows that formal ethics, if true, must rest on the revelation of God as given in the Bible, for only there have we an expression of God's moral attributes. This revelation places the moral code on an unchanging basis. Although the data from which the principles of any human code are formulated may have been gathered from the whole history of the race and subjected to the most careful scrutiny and profound generalization, yet the truth stands that the absolute standard to which the last analysis must reduce them cannot be found in man.

But there is a human side to the law. The moral sense is a factor in the psychological constitution of man. It is to be expected, therefore, that the Mosaic code be in harmony with the laws of mental and moral development in the human race as well as with God's character. The Bible might be made an advanced text-book on Psychology, for in it we have infinite wisdom adapting conditions to the development of the mental and moral life. It is also the best book extant on the theory and practice of teaching. The development of character from childhood to manhood is strikingly parallel to the development of the Hebrew na-

tion and a deep study of the one helps us to understand the other.

Advantages of a Written Law.—The advantages of a written law are very great. Not only did the Decalogue give to man a true and unchangeable criterion of conduct but, when expanded and applied in the statutes of the Mosaic code, enforced upon him a line of conduct in keeping with it. It is due to this law that the Hebrew economy did not afterward sink to the low plane of that of their heathen neighbors, even when they rivalled them in idolatrous practices. Thus the moral law was a great conservative element in their national life.

This lofty standard alone was not adequate to mould the Hebrew character. Its provisions, therefore, were re-enacted and such penalties were attached to each statute as would enforce obedience to it. This would produce a habit of obedience which would predispose to virtue. No thoughtful observer of human life has failed to notice that compliance with any regulation, although forced, has a reflex influence on character. Even an attitude of body when merely assumed has an immediate influence on the mental attitude. Penalty thus becomes an essential element in an educative law.

The Character of the Law. The purpose of the law was to develop a right character in man. Now a prerequisite to this development is to present the ideal. But it requires high intellectual culture to appreciate an ideal when presented abstractly. To make it intelligible to all minds of all ages God gives this ideal in the form of concrete propositions, commonly called the Ten Commandments. They express man's duty so clearly that no reader can misunderstand them, and yet deep and prolonged study fails to exhaust their fullness of meaning. Underneath the plain simple duties they inculcate lie those basal principles of ac-

tivity which originate in the character of God and to which the actions of a holy God conform. They at once become the true criterion of human conduct in virtue of the fact that man was made in the image of God. They are not corrective of vice so much as a criterion of virtue. They are not laws in the proper sense, for no penalty is attached. They are adapted to every age and to every condition of mankind.

The first table wisely inculcates a profound sentiment of piety. This is the basis of all morality of a permanent character and of all human virtue. The second table reveals to the world the great underlying principles of man's relation to man. It touches every department of human activity. No righteous law of any code, however extended and minute it may be, can contain a requirement that does not repose securely in the Decalogue. Laws of life, property, chastity, character, flow naturally from it. It is adapted to all the past and to the remotest future.

The Mosaic Code a Development.—The fundamental law of the Hebrew nation was given from Mount Sinai, but the developed economy was a growth. When the Tabernacle was erected God could be approached in it. He could there be consulted on affairs highly important and of national import. As occasion demanded a new law was given or an old one expanded to meet changed conditions. Human environments change. It is these environments that determine the direction the evil impulses will take and sometimes furnish temptation to excite the impulse. Each age and each country has its own peculiar environments. This accounts for the fact that special enactments of one epoch of Hebrew history were changed in another epoch and that this age and this country could not judiciously enforce all the laws of the ancient Hebrews. The principles have not changed; it is simply a change in specific enact-

ments to insure that the influence under changed conditions will bring activity to comply with the principle.

The first commandment is one of the underlying principles of the divine government: "Thou shalt have no other gods before me." This does not change and is as applicable now as then. In Lev. 19: 27 we have a specific enactment against cutting the hair and beard in a certain manner. This is a matter altogether indifferent in itself. But when we learn that certain idolatrous tribes considered that a certain manner of shaving the face and head rendered worship of their idols at least more acceptable, the point in the law appears. The Israelite fell easily into idolatry. If he were allowed to conform to the heathen practice he would fall easily into the heathen superstition. Therefore the law as an educator would restrain him from many things, which, though harmless in themselves, would nevertheless produce a wrong development. The same point is illustrated by the law against boiling the flesh of a kid in its dam's milk, against wearing garments of mixed wool and flax, against sowing mixed seed, etc.

But enforced obedience, while it helps, will never lead to the highest virtue. The law must appeal to the sensibilities as well. Woven into the concrete enactments we find promises, entreaties, expostulations and rebukes. These were emphasized throughout the history of the nation by the providences of God and by his prophets. They touch the human heart by revealing the deep interest and more than human sympathy of the Law-Giver. The Judge and the culprit are at peace, and even the executioner is recognized as a minister of mercy.

THE HEBREW CRIMINAL CODE.

The law of the Ten Commandments was the fundamental or constitutional law of the Hebrew nation. After it was adopted the provisions of it were re-enacted and equiv-

alent punishments inserted. These statutory laws were given at different times and, therefore, are to be found interwoven in the earlier history of the nation. It shall be our effort to classify them under appropriate headings that we may the better apprehend their scope and application.

Criminal law is that department of jurisprudence which treats of violations of public law. Offenses against the public are treasons, felonies and misdemeanors. Treason is an offense against the state. A misdemeanor and a felony differ only in degree; they consist in offenses against the public or the persons and property of individuals. Some of these are distinguished as *mala in se*, i. e., crimes notoriously immoral and injurious to the public; and as *mala prohibita*, i. e., acts which are made offenses by enactment without which they would be morally indifferent.

Laws on Treason.—Treason, we have said, is an offense against the state. Every government gives a specific limitation to crimes that may be called treason. In the United States it consists only in levying war against the nation or adhering to her enemies. English law makes it treason to kill the king or the chancellor, to levy war against the nation, and several other crimes, which, if successful, would interfere with the regular succession of the throne. Any act may be called treason when the influence of it tends to thwart the purposes of the government, provided there is reasonable prospect of success. In a savage tribe where the government is simply to advance the interests of the chief, any crime against his person or property would be treason. Where the purpose of the nation is the highest good of her citizens nothing is treason which can be shown to be to the real advantage of the people. Now the purpose of the Hebrew government was to conserve the pure worship of Jehovah. Therefore, anything was treason

which corrupted this worship or had an influence to lead the people into idolatry.

I. Idolatry.

- (1) Death penalty. Ex. 22: 20; Deut. 13: 5-15; 17: 2-5; 30: 17-18.
- (2) Examples. Ex. 32: 25-29; Num. 25: 4-5.
- (3) Idol worship forbidden. Ex. 22: 13-24; Deut. 5: 7; 7: 26; 11: 16-17; 12: 29-31; 28: 14; 29: 18.
- (4) Idol-making forbidden. Ex. 20: 23; Deut. 4: 16-23; 5: 8-10.
- (5) Nation destroyed for idolatry. Deut. 4: 25-26; 6: 14-15; 8: 19-20.

II. Witchcraft.

- (1) Witchcraft forbidden. Lev. 19: 26-31; Deut. 18: 10-12.
- (2) Death penalty. Ex. 22: 18; Lev. 26: 6, 27.

III. Blasphemy. Lev. 24: 11-16

These Crimes Treason.—While the above is by no means all the references to these subjects, they will serve to illustrate the position of the Hebrew government on the subject of treason. The people by a solemn contract had chosen God to be their king and had willingly subscribed to their national constitution. This constitution was designed and formulated to make the nation God-fearing and God-serving. Idolatry was an attempt to dethrone their king, or at least to divide the homage and fealty due him with another. There could not be a more directly treasonable act. No king would suffer it and no nation, not even the United States, would permit her citizens to pursue a course which would thwart the very purpose of her constitution. That death is the legitimate punishment of treason is the verdict of nations.

Witchcraft and idolatry were kindred crimes in the Hebrew code. Witchcraft was a direct appeal to another than

God for direction and help in matters made over to him in their fundamental law. It does not matter what view we may entertain in regard to the whole question of witchcraft; all will admit that the people did believe in witches, and the inquiry is not relevant here whether they were led to that belief by sleight of hand or *bona fide* power. In either case the national crime was the same. It was a direct repudiation of their original contract with God. In it they denied his supreme sovereignty and ascribed powers which belong alone to God to agencies independent of him. The effect of such a course is very apparent. It was a long step toward idolatry and toward a final and complete overthrow of their national policy. Indeed the sin of witchcraft and idolatry are classed together. The treasonable character of it appears in 1 Sam. 15: 23. "For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry."

Laws on Murder.—The first law relating to the sanctity of human life was given to Noah shortly after he left the ark. We have seen that it was an influence to effect political organization. The Mosaic code does not minimize its importance. It is very full and explicit in defining the different degrees of murder and the judicial procedure best adapted to secure the ends of justice. Most nations have made murder a capital offense. It is common to base arguments against capital punishment on the general principles of Christian charity. These principles can apply only in so far as the prosecution and the execution are concerned. No feeling of revenge should actuate any one in the detection and punishment of crime. There is nothing in the teaching of Christ to condemn this penalty. The 'eye for eye' and "tooth for tooth" laws were not denounced as principles of justice when executed by the proper authorities, but only as excuses for revenge. If the

death penalty is the only one that will protect society it is perfectly right to inflict it; if other penalties less severe fully meet the case under the conditions of the present age the death penalty ought to be abolished. In our government each state determines this question for itself. Iowa abolished it in 1874 and restored it in 1878 because of the large increase of crimes of violence. Other states that abolished it have not found it necessary to restore it. There is no doubt, however, that at the time of the establishment of the Mosaic economy capital punishment was the best penalty for several crimes, one of which was murder.

I. The death penalty for murder. Ex. 21: 12-14; Deut. 27: 24-26; Deut. 19: 11-13; Num. 35: 16-21 .

II. Judicial procedure.

1. At least two witnesses required. Num. 35: 30; Deut. 17: 6.
2. The killing not intentional. Num. 35: 22-25; Deut. 19: 4-6; Josh. 20: 4-6.
3. Cities of refuge. Ex. 21: 13; Num. 35: 6-15; Deut. 4: 41-43; 19: 1-10; Josh. 20: 2-9.
4. Disposition of the body. Deut. 21: 22-23.
5. Expiation of a murder perpetrated by an unknown hand. Deut. 21: 1-9.

The Character of These Laws.—It will be seen at once that these laws on murder gave no license to cruelty or vindictiveness. They were designed for the well-being of society. Such restrictions were laid upon the state as would insure an impartial trial to the accused and ample provision was made for his safety until his case had been decided. the nearest of kin was made the executioner. This was in conformity with the practice of all nations at that time. But the delay in the execution rendered necessary by the judicial procedure would allow passion to subside, and the

humane treatment of the prisoner would modify very much any disposition to cruelty or brutality.

Law of Assault.—Ex. 21: 18-25; Lev. 24: 19-20. These laws have been called the "*lex talionis*." If they are to be construed as a license to private vengeance nothing would be more potent to destroy the peace and safety of society or conduce more to foster the spirit of hatred and revenge. But such construction is abhorrent to the whole tenor of Mosiac legislation. It was the duty of the public judiciary power to adjudge each case and the public executive power to inflict the penalty. It is worthy of note that the law did not command the injured party to require the punishment. He had a natural right to remit it or to accept whatever pecuniary compensation the culprit and he should agree upon. Num. 35: 31 excludes murder from the catalogue of crimes for which satisfaction might be taken. The law speaks to the perpetrator of the wrong, and Christ, in the Sermon on the Mount, speaks to the injured person, forbidding him to plead the Mosiac law as a justification of his own vindictiveness.

The Hebrew Civil Code.—We use the term civil law as the opposite of criminal law. It relates to conduct in the ordinary business and social relations of life. It also includes those duties which the citizen owes to the state, such as his obligation to support it by the payment of taxes, etc. We include under this head laws to which criminal punishments were not affixed. These embody the great mass of the statutes of a nation and we shall examine only a few lines of Mosiac legislation, believing that this will be sufficient to give a general idea of the whole economy of civil jurisprudence.

Laws on Usury.—Ex. 22: 25; Deut. 23: 19-20; Lev. 25: 35-37. The biblical use of the term "usury" is not restricted to an exorbitant interest. The laws of Moses for-

bade all interest. Any other interpretation of them is forced. But is the taking of interest wrong in itself? Certainly not, but it may be wrong relatively. No change in social conditions since the time of Moses can justify an exorbitant rate of interest. Where money, however, is loaned to men in easy circumstances, and for the purpose of investment in a paying enterprise, part of the income is justly due the lenders. But where a brother or a neighbor is hard pressed and needs the money to relieve distress, the law of Moses is still the law of the Christian.

Laws on Servitude.—Many times have the advocates of slavery attempted to justify it by an appeal to the Mosaic institutions. An examination of these laws reveals the fact that Hebrew servitude was not slavery in the ordinary acceptance of that term. Opponents of slavery whose devotion to the Bible is not very great and whose knowledge of its fundamental principles is not at all profound have not been slow to criticise the Mosaic code in this particular. And yet it is manifestly unfair to test Hebrew legislation by the standard of Christian ethics. It was divine in its origin and educative in intent and application. The purposes of the laws would have been defeated had they been so far in advance of the sentiments of the age as to have met with no response from the people. God proposed to make the rulers of the nation his ministers to execute the law. Had the law been far beyond the sentiment of the time it could not have been enforced except by continual miracle. Christ told the Jews that Moses allowed certain things because of the hardness of their hearts. The system of servitude was so restricted and conditioned that it was shorn of much of its horror. The whole legislation on this subject looked to the complete abolition of it in the future.

- I. Not properly slavery. Lev. 25: 43; Deut. 24: 7.

- II. Sold for theft. Ex. 22: 2-3
- III. Sold for poverty for six years, or less if the year of jubilee came sooner. Ex. 21: 1-4; Lev. 25: 39-42; Deut. 15: 12-18.
- IV. For more than six years. Ex. 21: 5-6; Lev. 25: 10; Deut. 15: 16-17.
- V. Sold to foreigners. Lev 25: 47-55
- VI. Penalty for abuse of bond servant. Ex. 21: 20-21, 26-27.
- VII. Hebrew servitude abolished. Jer. 34: 8-20 .
- VIII. Attempt to revive it. Neh. 5: 1-12.
- IX. The law of slaves of foreign descent Lev. 25: 44-46; Ex. 21: 16.

Effect of These Laws.—These laws reduced the profits of slave-holding very much; they robbed it of the cruelties and horrors of modern slavery; they limited the traffic in slaves so much that there was little inducement to engage in it. When the time came and the moral sense of the nation was educated to it, the whole system was abolished. Nehemiah then could rely on the moral support of the people in his effort to keep it from again fastening itself on the nation.

Land Laws.—The code of Moses made the Israelites an agricultural people. The glory of other nations was their standing armies or their power to subdue all enemies. The laws of Plato and Aristotle required the slaves to till the land. The Hebrew agrarian laws proceed on the fact now well established that the policy of small land-holders is more conducive to industry, frugality and beneficence than a landed aristocracy and martial glory. Disciplined intelligence and individual prosperity are found related to the calm dignity of the domestic circle. Agriculture has an influence to cherish a spirit of sympathy and equality. Caste-distinction will not exist in a nation of farm-owners.

The laws, therefore, provided that the farms revert to the original owner or to his heirs, at stated times.

- I. Every family to have land. Num. 26: 51-54.
- II. To revert to owner. Lev. 25: 23-28.
- III. Land not to pass from one tribe to another Num. 36: 1-9.
- IV. Inheritance of daughters. Num. 27: 1-11.

These laws were conservative. Their operation would be against radicalism and revolution. They are wise in the light of the highest interests of any nation; but when it is remembered that this particular nation was called to preserve and transmit to succeeding ages a pure and spiritual religion their importance is emphasized. In the palmiest days of the Hebrew state the husbandman was honored and influential. It was the mercantile spirit that in later years sapped the vitality of the nation and introduced a luxury which plunged the Israelites into a low state of morals.

There are many other laws to which reference might be made. We simply cite a few to complete our illustration of Hebrew legislation:

1. Honesty in traffic. Lev. 25: 14-17; 27: 25.
2. Millstone not to be taken as pledge. Deut. 24: 6.
3. Pledged raiment. Ex. 22: 26-27; Deut. 24: 12-13.
4. Charity commanded. Deut. 15: 7-11.
5. False report. Ex. 23: 1; Lev. 19: 16.
6. Hatred and revenge forbidden. Lev. 19: 17-18.
7. Lost property. Ex. 23: 4-5.
8. Strangers. Ex. 22: 21; 23: 9; Lev. 19: 33-34.

The laws on social purity are so far in advance of what the world then knew that there is no comparison between the position of the Hebrew women and the women of heathen nations. The curse of idol worship appears more

plainly in woman's position in those countries where polytheism prevails than in any other one thing.

1. The Hebrew women might go unveiled. Gen. 12: 14; 24: 16-25; 39: 11.
2. She might go alone. Deut. 22:25, 27.
3. She might converse in public. Gen. 24: 24, 45, 47; 29: 9-12.
4. Appear in court. Num. 27: 2.

The Hebrew Code Humane.—No system of laws of any nation of antiquity will bear comparison with the Mosiac code in mildness and humanity of punishments. Only four classes of crimes were punishable with death, viz.: treason, murder, deliberate abuse of parents, and horrid crimes against social purity. The wisest legislation of modern times vindicates the punishment for treason and murder, and there is strong probability that many states of our nation will affix capital punishment to the last named crime in the near future. Let those who criticise the severity of the Mosiac code look at the laws that command benevolence, generosity, respect for the aged and weak, the orphan and the stranger, forgetfulness of injuries. Servants and even animals were protected by laws which secured to them justice and kindness. It is impossible that a semi-barbarous nation should devise a system so refined, so complete and so just. It was divine in its origin.

The Laws Adapted to the Times.—The laws of Moses were perfectly adapted to the nation at that time. The partial toleration of social evils does not weigh against the theory of their divine origin. Wines gives the following illustration in his *Laws of the Ancient Hebrews*: "Let us suppose that a perfectly wise man were now to receive full authority to legislate for China. Would he frame a code of laws for the government of that empire, irrespective of the ancient customs, the cherished opinions, and the root-

ed prejudices of the nation, which are strong in the gathered strength of revolving centuries? Such a procedure would stamp him a fool instead of a sage; and it would inevitably defeat his best intentions. A truly wise law giver would study the character and circumstances of the people. He would respect, and to a certain extent, even flatter their prejudices. He would limit where he could not remove; modify, where he could not reverse; ameliorate where he could not perfect; and so by degrees would prepare the nation for improvements in the system of government more radical than he would venture to propose as first."

THE HEBREW GOVERNMENT.

The Hebrew government is a subject worthy of earnest and prolonged study. Although specially designed for a particular people and a certain purpose, yet it rests on principle as old as the race and as deep as human nature. It brings the basal principles of true government to the light for the first time. They are fundamental to righteous government of any age or any people. National unity was secured by adherence to the principle of equal rights, and caste was abolished by the same principle. Civil liberty restrained natural liberty only in so far as was necessary for the public good. Every one was protected in the enjoyment of his natural rights so long as he did not encroach on the rights of others. Not only was equality before the law secured to the Hebrew citizen, but political equality as well. All stood on an exact level; no nation of any time has enjoyed a more perfect community of rights and dignities. Space permits only a brief review of the political aspect of the Mosaic economy, but it is a subject worthy of more extended study.

God's Relation to the Nation.—At the organization of the nation the people chose God to be their supreme ruler.

Moses, Joshua, the Judges and Kings were all subordinate to him. There is no doubt that God's plan provided for a human chief magistrate. In obedience to God's command Moses ordained his successor. Num. 27: 18-23. In 2 Sam. 7: 11 God says: "I commanded judges to be over my people Israel." God directed in the choice of the lines of kings. But none of these officers were supreme, and the success of the administration of each was commensurate with his faithfulness in the execution of God's commands.

The relation of God to the Hebrew nation has no parallel in history. It can be understood when viewed in the light of the divine purpose in the nation. In their earlier history God legislated and administered the law directly. When their code was far toward completion he could be consulted only on questions of national importance. He was consulted on very difficult judicial matters on which the law was not explicit. Num. 9: 6-12, 15: 32-36; 27: 1-11. He was consulted on questions which involved their relation to other nations, especially with reference to war and the distribution of the spoils of battle. It has been argued that God's relation to Israel is a copy of the heathen oracle. The first account we have in secular history of heathen oracles were those established in Egypt by King Sesac. He established three, one at Thebes, one at Ammon and one in Ethiopia, with the express purpose of deifying his father, Ammon. This was 400 years after the exodus. The oldest Greek oracle was Dodona, which was set up by an Egyptian woman after the pattern of the one in Thebes. It is far more reasonable that the heathen oracles were suggested by God's peculiar relation of his chosen people. The heathen oracle was made a matter of revenue, while no money consideration could be offered to the Hebrew oracle; it could only be

approached with reverence and on questions of national import; they could be approached on matters of individual advantage and without reverence. God maintained this relation to the nation whether they recognized it or not, but he committed to them the burden of the administration of the laws he had given them. The importance of God's relation to the Hebrew nation cannot be overestimated. It was the sole cause of the difference between them and other nations. Pagan nations had only human reason to guide them, while Israel had divine wisdom. The mind of prophet, priest, judge, law-giver and king were all illuminated from the same divine source. It was this relation to God that liberalized their institutions, purified the national heart, elevated the morals and enlightened the intellect.

The National Congress.—The duties of the officers of the Hebrew nation were different from those of like officers in modern governments. We do not mean by the national congress that they had a senate and legislature, or a house of lords and a house of commons in exactly the sense we understand these terms to-day. But they evidently had officers whose duties included those we now delegate to these branches of government.

1. The Seventy Elders.—The children of Israel had officers before the exodus. Ex. 3: 16; 4: 29. Moses addressed them not as chiefs of tribes but as elders of Israel. Ex. 12: 21-28. There were also heads of families. Ex. 6: 14-27. There were fifty-eight of these heads of clans. Num. 26: 1-57. One chief from each tribe added to these makes up the number seventy. It seems that while yet in Egypt these princes of tribes and heads of families were the officers of a sort of provisional government. The retort of the slave to Moses, "Who made thee a prince and a judge over us?" indicates that they were clothed with some authority. Even thus early in their history the tribes

were related as a nation and not independent clans. These seventy were summoned to go up into the mountain with Moses and Aaron at the giving of the law. Ex. 24: 1. Num. 10: 4 verifies the fact that these officers were an organized council of state. All these references relate to a period of their history before this department of their government was specially organized by Moses. But the government was reorganized upon a different basis when it formally elected God to be supreme ruler. Therefore these officers were part of the old government carried over into the new. The account of the special and formal legislation of it with an outline of duties and powers is found in Num. 11: 10-30. No change was made in the membership of the body at this time, for it is said "And Moses went out and told the people the words of the Lord and gathered the seventy men of the elders of the people and set them round about the tabernacle."

2. The Lower House.—The question is pertinent, Did the people act directly or through representatives? There are many expressions in the Bible that would indicate that the government was purely democratic. We often read of the "Congregation," the "Congregation of Israel," "All the Children of Israel," and the "Whole Congregation of the Lord." Authorities differ in regard to whether these terms are to be interpreted as meaning the people individually or the people through representatives. The weight of evidence we believe to be on the side of a representative government.

(1) We have no mention of any means for maintaining order and for counting the votes of the 600,000 male Israelites eligible to vote on questions put to the assembly by Moses or the elders.

(2) Moses is represented as speaking to the whole congregation. Six hundred thousand could not hear him. In Deut. 29: 9, it would mean 2,500,000.

(3) The 250 persons who opposed Moses must have had greater than ordinary influence. The account becomes plain if we understand them to be representatives. Then the whole nation was against him. Num. 16:1-35. The same thought appears in Josh. 23: 2; 24: 1. It is highly probable that there was a representative body directly related to the people and a senate of elders and princes whose office was tribal representation. The jurisdiction of the congregation through its representatives extended to civil and criminal cases. Num. 27: 1-9; 35: 24-25. Ecclesiastical affairs were also somewhat under the control of this body. 1 Chron. 13: 2-4.

But the laws of the Mosaic code were not enacted independently of the congregation. Deut. 4:1-2 would seem to indicate that the law was given to them complete, allowing no addition or change. This is true in so far as the fundamental principles on which the law was based are concerned. Changes in condition, however, require a change in laws, but never a change in the principles of law. After God had given the laws to Moses he required a formal indorsement of them by the people. Ex. 24: 3-8. When the code had been further enlarged and before the death of Moses he called together the representatives of the nation, rehearsed the laws in their hearing and received another formal indorsement of them. Deut. 29: 9-13. In Josh. 24: 1-28 we have another instance of the indorsement of the laws by the people.

Officers elected by the people.—The citizens of the Hebrew nation enjoyed the privilege of elective franchise. In this way their officers became ministers of the people in the true sense. This is illustrated in their choice of God to be king. The same principle was observed when the office of Judges was instituted. Deut. 1: 13. The only divine

reservation was to commission those whom the people should elect. When the seventy were chosen to assist Moses they were chosen by the people and ordained by God. A few illustrations of this point we think sufficient to establish it.

When Samuel anointed Saul to be king it was with the intent that he might make what mental and spiritual preparation he could for the high office. The choice was not made public until Samuel called the people together, and then God indicated his election by the lot. But a strong minority of the people were opposed to the choice, and Saul returned to his home a private citizen, yet a candidate for the office. When an emergency arose and he had demonstrated his fitness for the position, another assembly was called and he was chosen by unanimous vote. Not until after this was it said of Saul, "They made him king." David, although anointed of God, did not assume any kingly prerogatives until the people had acquiesced in God's choice. It was some time before all the tribes recognized his authority, but until they did David did not assume any control of them. The same point is illustrated in the elevation of Rehoboam, or rather in the revolt of the ten tribes. Many other like occasions might be cited. This principle of suffrage was helpful to the nation in that it clothed the law and the officers of it with the authority both of God and the people. There was nothing despotic in it. By it the state was constituted a moral creature with the full exercise of free agency. They promised to shun what was hurtful and to submit to what was helpful to the body politic, and God engaged to recompense them with prosperity.

The relation of the Tribes.—The tribes were not independent of one another nor held together by a compact which might be nullified at pleasure. Each tribe was sovereign

in many particulars, but they were component parts of the national unity. Jealousies did exist among them from time to time. Civil war was precipitated when the tribe of Benjamin attempted to withdraw from the nation. The history of this event is recorded in Judges, chapters 19 and 20. When the authorities of the tribe of Benjamin refused to surrender to punishment those who had violated the laws of hospitality and had committed a criminal offense the matter became one of national importance. It was simply rebellion against the general government. Orders were issued, an army raised and Benjamin punished. The tribe was thoroughly humiliated and brought to acknowledge her allegiance to the nation.

THE LEVITICAL CODE.

The purpose of the ceremonial law was to lead men to rely on the atoning work of a substitute for justification. The criminal and civil codes were governmental and had only an indirect reference to religion. The moral law takes precedence of all others, for it embodies the immutable principles of righteous conduct. "By the law is the knowledge of sin." Its effect would be to show man the need of a Savior. It has no direct reference to Christ. The effect of the ceremonial law was to educate man to the perfection embodied in the moral law. Briefly then, the moral law revealed man's unrighteousness and the ceremonial law revealed the fact that righteousness might be secured through a substitute. Then as now "Christ is the end of the law for righteousness to every one that believeth." The importance of an elaborate ceremonial code cannot be overestimated. The Hebrews were but children in the knowledge of God, utterly unable to grasp the deep meaning of substitution before God, when expressed literally. They could come to know holiness and sinfulness only through objective experiences; they could be held to the observance

of true worship only when it had something tangible in it. The instructions in regard to the ceremonies of their religion are very minute in detail. A careful study reveals that every requirement was perfectly adapted to the religious culture of the Hebrew people. We shall notice the more prominent institutions of the economy, to discover the trend of the teaching of their institutions and their adaptation to God's purpose.

The Tabernacle.—The nation received its fundamental law from Sinai, and at Sinai, Moses was given specific directions in regard to building a tabernacle for God in their camp. There was danger that the formality of their worship would rob it of the spirit. This would be specially true when they should remove far from the mountain where they had witnessed the awful manifestation of divinity at the giving of the law. Nothing will insure spiritual worship except a sense of the immediate presence of God. The forms were necessary because of their educative influence, but there is always danger in formality. To avoid this danger God instituted the tabernacle as the place of his visible abode among the Children of Israel. They carried it with them wherever they went. When they reached the promised land they located it permanently at Shiloh. No one knows what eventually became of it. The Ark was once taken from them by the Philistines, but finally found its resting place in Solomon's temple. It may have been carried to Babylon or destroyed with the temple. It was designed for a special time and a special purpose. When conditions which demanded its construction changed it disappears from the biblical record.

- I. Command to build the tabernacle. Ex. 25: 1-9.
- II. Dimensions of the court. Ex. 27: 13, 18; 38: 13.
- III. Hangings for the walls and pillars. Ex. 27: 9-14.
38: 9-19.

IV. The gate. Ex. 27: 16; 38: 18.

V. The altar in the court.

(1) Size. Ex. 27: 1; 38: 1.

(2) Construction. Ex. 27: 2-8; 38: 2-4.

(3) Staves and rings. Ex. 27: 6-7; 38: 5-7.

(4) Utensils. Ex. 27: 3; 38: 3.

VI. The Laver. Ex. 30: 18-19.

VII. The tabernacle itself.

(1) Material of walls. Ex. 26: 15-16; 36: 20-21.

(2) The number of the boards and places. Ex. 26: 18, 20-25; 36: 23, 25, 27, 28, 30.

(3) The tenons and sockets. Ex. 26, 17, 19, 21; 36: 22, 24, 26.

(4) The couplings of the corners. Ex. 26: 24.

(5) Bars to hold the boards. Ex. 26: 26-28; 36: 31-33.

(6) Golden coverings. Ex. 26: 29; 36: 34.

(7) Inner tent cloth. Ex. 26: 1-6; 38: 8-12.

(8) Outer tent cloth. Ex. 26: 7-13; 36: 14-18.

(9) Top coverings. Ex. 26: 14.

(10) Pins and vessels. Ex. 27: 19.

VIII. The Holy Place.

(1) Separated from the most holy. Ex. 26: 31-33.

(2) The outer door. Ex. 26: 36-37.

(3) Table of shewbread. Ex. 25: 23-30; 37: 10-16.

(4) The golden candlestick. Ex. 25: 31-40; 37: 17-24.

(5) Altar of incense. Ex. 30: 1-5; 37: 25-28; 30-6.

(6) Lamps to burn always. Ex. 27: 20-21; Lev. 24: 4; Num. 8: 2-4.

IX. The Holy of Holies.

(1) The ark of the covenant. Ex. 25: 10-16; 37: 1-5.

(2) Its contents. Ex. 25: 21; Num. 17: 10-13.

(3) The mercy seat. Ex. 25: 17-20; 37: 6-9.

(4) Its position and purpose. Ex. 26: 34; 25: 22.

X. The tabernacle set up.

(1) Commanded. Ex. 26: 30; 40: 2-15.

(2) Work completed. Ex. 39: 32-43; 40: 17-33.

(3) Arrangements for transportation. Num. 7:

3-9.

Apartments and Furniture.—Seen from the outside the tabernacle was a tent, surrounded by an open court, which was 100 cubits long and 50 cubits wide. The pillars which supported the curtain were made of acacia, a hard wood not liable to rot and the only wood found in the wilderness of Sinai fit for such purpose. The court was entered from the east by a curtain door. There was nothing particularly fine nor costly in this outer court. There was the Laver, a trough or vessel for water in which the priest could wash his hands before beginning any service. The principal object in the outer court was the Altar of Burnt Offering. This was made of earth or stones on which no hammer had been placed. It was surrounded by a box of acacia wood three cubits high and five broad and long. The fire was never allowed to go out on this altar. The tabernacle was a little west of the middle of the outer court. Its inner covering was linen. The next one was cloth made of goat's hair, and the whole roofed with ram's skins colored red, over which was spread an outer covering of porpoise skins, now generally supposed to have been the skins of a species of the dolphin found in the Red Sea. The inclosed space was divided into two apartments by a veil of very fine material and workmanship. The first room was the Holy place, in which were found the golden candlestick, the altar of incense and the table of shewbread. The golden candlestick had seven lamps. It was all of pure gold and must have been worth about \$20,000. The

lamps were kept burning night and day. The table of Shewbread stood on the right of the entrance. On it were placed two piles of cakes, six cakes in each pile. Something west of the middle of the room stood the Altar of Incense. This was probably small but very costly. The incense which was burned upon it was a mixture of gums from different trees, the smoke of which had a very pleasant odor. Beyond these was the curtain which concealed the Holy of Holies. The Ark of the Covenant was placed in it. The Ark was made of acacia wood and was two and a half cubits long and one and a half high and broad. The two tables of the law were placed within it. The top was the Mercy Seat, on which were the cherubim. They were in the attitude of reverence, kneeling with heads bowed and bodies inclined forward. This brought the tips of their wings together. Aaron's rod that budded and the pot of manna were placed before the ark. The symbolical significance of the Tabernacle is a very rich field for study. Everything connected with it was educative in the highest sense. Any one who studies its equipment and services in the light of New Testament revelation cannot but be impressed with the prophetic, or typical character of it.

The Tabernacle an Object Lesson.—We have said the purpose of the Ceremonial was to lead men to rely on the atoning work of a Substitute for justification. The Tabernacle was an elaborate object lesson to this end. God indeed dwelt among them, and yet apart from them unapproachable in his holiness, except in his own appointed way. That way was symbolized,

1. By the Altar of Burnt Offering, which stood at the entrance. It taught the fundamental truth of the Hebrew religion, that the way to God was through a substitute, which satisfied justice. Man in approaching the Holy of

Holies met God at the Altar, and God from the abode of his holiness first met man there.

2. The Laver. The Altar symbolized right relation to God and the Laver right attitude toward God, which means freedom from sin. The Hebrew was justified through the Altar and sanctified through the Laver.

3. The Candlestick. Through atonement and washing, the sinner was admitted into the light of God. This symbolized the next step toward man's re-instatement into the full enjoyment of intellectual and spiritual fellowship with God.

4. The Table of Shewbread. Whatever else it may have meant, it surely was to be a memorial before God. Lev. 24:7. It symbolized the duty of man to offer to God continually a devoted service and thereby plead his covenant promises. The Incense was placed beside it, and when the bread was renewed on Sabbath, Lev. 24:8, the incense was burned, inseparably uniting service and prayer.

5. The Altar of Incense symbolized fellowship with God. All scripture recognizes this. The same idea has taken deep hold on the religious life of to-day. The Psalmist speaks of his prayers rising as incense to God, Ps. 141:2. The same expression is not uncommon to-day. The sweetness of the odor, the fact that it followed reconciliation and cleansing would teach the worshipper that only through the Substitute could he approach God. Some Christians never get beyond the Altar of Burnt Offering in their experience.

6. The Veil was symbolical of the fact that the way into the Holy of Holies was not yet made manifest. It required the historic drama of Calvary to perfect the sinner's approach to God. The rending of the veil from the top to the bottom at that time was, therefore, very significant.

7. The Ark of the Covenant symbolizes the secret dwell-

ing place of God,—his very throne. Nothing but the most approved could enter here, for it meant the closest of friendship, even into the secrets of God. The Mercy Seat was there, and the Cherubim which are always related to the idea of mercy. When man was driven from the garden the sword of justice was met in the Cherubim of mercy. Now the plan is completed, the Substitute has satisfied justice and the sword is withdrawn.

The Priesthood.—The wisdom of the priestly economy of the Hebrew government appears when the student reflects on the close relation that existed between the state and the religion. Although the tribe of Levi and the first high priests were appointed to their positions by the specific direction of God, yet the appointment was ratified by the people. Moses, the Seventy, and the Congregation consecrated the high priest and his associates. Lev. 8: 2-5. In 1 Chron. 29: 20-22 it appears that when a change of high priest was necessary the matter was thrown back on the people. The tribe of Levi was chosen of God to a special mission and yet they received their authority from the concurrence of the people in this choice. "And thou shalt bring the Levites before the Lord; and the Children of Israel shall put their hands upon the Levites." The putting on of hands has always been considered as a transmission of authority. By this act the Levites became officers of the government, deriving their power from the consent of the governed. This was one of the fundamental principles of the Hebrew polity. It cannot be construed to mean that the people were independent of God in the exercise of their political rights. They were then and always have been responsible to him in every line of activity. It means that God made over to man certain rights when he created him a free moral agent. He holds man to a strict account for the exercise of this freedom, but God never violates it.

- I. The Levites dedicated to the service of the government instead of the firstborn of Israel.
 - (1) The tribe of Levi set apart. Num. 3: 6-9; 8: 19; 18: 6.
 - (2) Instead of the firstborn. Num. 3: 12-13, 41, 45; 8: 16-18.
 - (3) Excess of firstborn over the Levites to be redeemed with money.
 - (a) Number of Israel. Num. 3: 40-43.
 - (b) Number of Levites. Num. 3: 15, 16, 39.
 - (c) The excess redeemed. Num. 3: 46-51.
- II. Consecration of the Levites. Num. 8: 6-22.
- III. Age of service. Num. 8: 24-26.
- IV. Transferred to the temple service. 1 Chron. 6: 48; 23: 27-32.
- V. Duties.
 - (1) Assistants at sacrifice. 1 Chron. 9: 31-32.
 - (2) Singers. 1 Chron. 6: 31-32; 9: 33-34; 16: 7, 41, 42; 23: 5.
 - (3) Doorkeepers. 1 Chron. 9: 17-27.
 - (4) Treasurers. 1 Chron. 26: 26-28.
 - (5) Judges. Deut. 21: 5.
- VI. Support of Levites. Deut. 10: 8-9; 8: 1-2; Num. 26: 62; Josh. 13: 33; 14: 3-4; 18: 7; Num. 18: 21-24; 35: 2-5; Deut. 12: 19; 26: 11.

Origin of the Separation of the Levites.—Following the Passover and relating to the deliverance of the Hebrew nation was the command that the firstborn be dedicated to God. This dedication was to national and ecclesiastical duties. But it would be difficult to secure the firstborn to the state after they had entered into their promised inheritance. Therefore, the tribe of Levi was withdrawn largely from business and devoted to this work. The policy, how-

ever, threatened the state with another danger. A class of priests often become absolute in their power. They are enabled to secure this influence through the superstition of the people. In these cases they are bound by no law and they make and change law whenever then can promote their personal interests in this way. Now the intellectual status of the Israelites did not place them beyond this danger, but their priests were made subject to the common law. They were excluded from inheritance in the soil and their personal interests were made to depend on the knowledge the people had of the law and their fidelity to it.

The Revenue of the Tribe.—All members of the tribe were not needed in civil and religious service all the time. When not employed in this way they were free to engage in other work. It has been argued that they would grow rich on their income without any effort of their own. But they gave the tenth of all they received to the priests. The whole of Israel was not tithable, for example the pasturelands. The cattle paid only a tithe of the young. The rendition of the tithe was left wholly to the conscience of the individual. Indeed, we have clear evidence in their later history that the tithe was often withheld.

The priests received the tenth of the income of the tribe of Levi and a share in the first ripe fruits. They also received the firstborn of animals, clean and unclean, and the burnt offerings were to be theirs and portions of the sacrifices, where the blood had not been taken into the holy of holies.

Sacred Occasions.—The Sabbath was made a day of special note from the very first. During their wilderness wanderings these occasions would suffice for social worship and the cultivation of mutual sympathy and interest. But their institutions were looking to the time when they should be settled in Canaan, an agricultural people widely

distributed. It was highly important that such occasions be instituted as would bring the people together quite often. This was accomplished by their yearly feasts. It is worthy of remark that these national gatherings were placed in months when the great mass could attend them without danger or loss. The conservative, unifying influence of these feasts was felt throughout the history of the nation.

HEBREW CALENDAR.

1. Nisan.	Mar.-Apr.	Passover.....	Melting of snows on Lebanon. Jordan overflows.
2. Ijar.	Apr.-May.		
3. Sivan.	May-June.	Feast of Weeks.....	Clear, warm.
4. Tammus.	June-July.	.....	Clear, sunshiny, hot.
5. Ab.	July-Aug.	.....	Clear, sunshiny, hot.
6. Elul.	Aug.-Sept.	.....	Clear, sunshiny, hot.
7. Tishri.	Sept.-Oct.	.....	Dews, former rain.
8. Marcheshvan.	Oct.-Nov.	Feast of Tabernacles..	Rain, Partly fair.
9. Chislen.	Nov.-Dec.	.....	Greatest rainfall.
10. Tebeth.	Dec.-Jan.	.....	Coldest in the year. Rain, hail, snow on hills.
11. Shebet.	Jan.-Feb.		
12. Adar.	Feb.-Mar.	.....	Month of the latter rain on which pasture depends.

13. Veadar—intercalated when necessary to make the year begin in the spring.

Several festivals were afterward added to the above list.

IN THE WILDERNESS.

- I. From Sinai to the southern border of Canaan. Num. 10: 11-13; 10: 28-33; Deut. 1: 6-8.
- II. Canaan searched. Num. 13: 1-3, 17-25.
- III. Evil report brought back. Num. 13: 25-33; 14: 1-10.
- IV. Turned back into the wilderness. Num. 14: 11-45; 32: 8-15.
- V. From Hazeroth to Kadesh. Num. 33: 18-36.
- VI. From Kadesh to Mount Hor. Num. 20: 1; Deut. 2: 1-8
- VII. From Mt. Hor to Canaan. Num. 21: 4; 10-13; Deut. 2: 13-19; Num. 21: 16-20; Num. 21: 31-33.

VIII. Moses blesses the tribes of Israel. Deut. 33: 1-29.

IX. Death of Moses. Deut. 34: 1-12.

HEBREW SACRIFICES.

It is highly important that the student while studying the Hebrew economy of sacrifices, put himself in sympathy with the Jew in his outlook. In it Christ becomes the hope of the nation. Sacrifice did not always mean the same. Different times and different occasions called for different sacrifices. We have no account of a specific ritual until the Mosaic dispensation. Sacrifices were common before this time, but the Levitical code marks an advance over anything given before in the biblical record. Although as a nation they may never have gotten the divine method of atonement in clear outline, yet so well were the sacrifices adapted to the educative purpose of God that many Jews may have seen through their symbolism to a substitute who would in some way readjust their relation to God. Every one would not get out of them all God put in them. Wickedness and worldliness would as effectually bar the Jew from full participation in them as they now keep the worshipper of God through Christ from participating in the work and enjoying the fellowship of a Spirit filled life. In discussing the Mosaic sacrifices we shall confine ourselves to their purpose and their adaptation to the culture of the nation, proceeding as if the whole nation came up to their measure.

The Origin of the Idea of Sacrifice.—Sacrifice of some kind is common to all pagan religions. It may be attributed to an instinctive religious sentiment which is universal. It seems to grow up naturally with a sense of sin. All idol worship proceeds on the belief that a state of feud exists between the gods and mankind. They represent the wrath of the gods as clamoring to be satisfied and a sacri-

fice is naturally suggested as a pacific measure. This impulse is universal. Since God always adapts his method to the mental constitution of man it is reasonable to expect that sacrifices will have a place in the Hebrew economy. Although the impulse to sacrifice is a necessary concomitant of a sense of guilt, yet the sacrifices of God's people, from Abel down, differ so widely from the offerings of heathen superstition that we cannot refer their origin wholly to natural impulse. Heathenism would appease the wrath of a god with cruelties inflicted on the person of the offerer or the person of another. Sometimes it would buy the favor of the deity with costly gifts. The satisfaction idea may be found in it, but not the idea of unmerited propitiation through a substitute.

Rightness and wrongness we have shown to relate to God's character. All friendly movements of the soul must grow out of a sense of the reconciliation of God. The demands of the divine character must be satisfied in the justification of the sinner, and hence the method must be related to that character. The sacrifices of false religions fail to satisfy this inherent craving for justification. Nothing but an entire substitution independent of human merit or activity will do. Such a plan could emanate only from God, and the symbolism that teaches it must have the same source. A consciousness of reconciliation through a substitute, unmerited though it be, opens the way to all the other sacrifices of Hebrew worship.

It is extremely doubtful whether the expiatory idea was prominent in the recorded sacrifices of pre-Mosaic times. They are very closely similar to the offering of Abel, which is called "*minchah*," or gift. Now this pre-supposes reconciliation, for an acceptable gift could not be presented to God so long as his justice was not vindicated. The idea of vindicated justice may or may not have been com-

municated to him through the divinely given symbol of a sin offering. It may have been simply the verbal promise of a Savior; it may have been taught to man in the slaying of the animals to clothe Adam and Eve; it may have been given him in the formal ceremony of sacrifice, or possibly in the symbolism of the sword and cherubim. That Abel, Noah, and the patriarchs had the idea from some source is evident in their sacrifices, but nothing definite is given as to its origin or perpetuation. Without faith in the scheme of acquittal which God proposed there could not be an acceptable approach to God. This is wherein Cain failed. He did not have the attitude toward God which grows out of a sense of pardon. There is no ground for the belief that Abel's offering was accepted and Cain's rejected because one represented a life poured out and the other the fruit of human effort. It was because Abel proceeded on this deep underlying principle of acceptable service, and Cain did not.

Type and Symbol.—Confused ideas sometimes arise from a vague conception of the meaning of these terms. Much of the Hebrew economy of worship was typical and yet it was at the same time symbolical. A type is a prophetic action or a prophetic character. Moses is said to be a type of Christ. By this is meant that the official or representative character imposed upon him prefigured the office and work of Christ. The sacrifices were typical of the person and work of the Savior in that they were the prophetic act which set forth the blood-bought redemption from the bondage of sin. The typical side of these institutions looked to the future. Any effort to understand them in that day was an attempt to interpret prophecy. It is not so difficult to understand prophecy after its fulfillment, therefore the student, standing on the vantage ground of the Christian dispensation, can see, in these per-

sons and ceremonies, types of an administration and a character infinitely wise and perfectly adapted to human need.

A symbol is such a presentation to our natural organism as suggests a thought not capable of explicit statement. It is an object lesson and is peculiarly adapted to the earlier stages of mental culture. It is of present import and present application. The whole ceremonial law was a system of object lessons designed to teach the Jew the fundamental doctrines of salvation through a substitute. Man is always slow to learn the deep truths of the spirit. It may be true that oftentimes they did not see beyond the symbol. It may be that the frequent repetition of the symbol led them into formalism. Nevertheless it would be a constant help to those whose attitude toward God was right. Just as it may be true that to some the symbolism of the Lord's Supper may hide its real import, but it continues to be a great source of strength to those whose conception of it is true. Although the one observance of it may teach all it was designed to teach, yet its repetition is by no means futile.

The Sin Offering.—The sin offering is not given first in the Levitical catalogue of sacrifices. We discuss it first because it is the root from which all others spring.

I. Sin offering for sins of ignorance.

(1) For the high priest. Lev. 4: 1-12.

(2) For the whole congregation. Lev. 4: 13-21.

(3) For a ruler Lev. 4: 22-26.

(4) For one of the common people. Lev. 4: 27-35.

II. Sin offering at the consecration of Aaron and his sons. Ex. 29: 1-14.

III. Sin offering of the great day of atonement.

(1) On entering into the Holy of Holies. Lev. 16: 1-4.

(2) Choice of victims. Lev. 16: 5-10.

- (3) For the high priest. Lev. 16: 11-14.
- (4) For the people. Lev. 16: 15-19.
- (5) The scapegoat let go. Lev. 16: 20-22.

The Meaning of the Sin Offering.—The sin offering was a propitiatory sacrifice. "Expiation has respect to the bearing which satisfaction has upon sin or the sinner. Propitiation has respect to the effect of satisfaction in thus removing the judicial displeasure of God." The sin offering has more in it than the idea of satisfaction. It carries with it the fact of the reinstatement of friendly relations between persons formerly estranged. The particular reference is to atonement not so much for the sins of daily life, as the moral impurity of nature which works out the catalogue of specific transgressions incident to human activity. Specific mention is made of sins committed through ignorance as ones demanding the sin offering. It applied to the priest, the whole congregation, the rulers and the common people. In sins through ignorance the flagrancy is not so much in the act itself as in the moral obliquity and bias towards the evil which gave life to the sin. Of course this is true in all sin; but the fact that special attention is called to it here indicates that, in the sin offering, impurity of character was recognized to be the source of the sin, and hence the necessity of atonement for the character. This sacrifice, therefore, has deepest significance. It represents the character as the spring of activity, and that the character is impure. It brings out prominently the fact of the total alienation of man from God and his entire impotence to right himself with God.

The Symbolism of the Sin Offering.—The symbolism of the sin offering comes to the surface in the meaning of it. No intelligent Jew with his knowledge of God and this conception of himself would think for a moment that the ritual of the ceremony could transfer the guilt of the of-

ferer to an unreasoning animal. Moreover the Hebrew word used in this connection means to cover sin, not to remove it. But the God of the Hebrews was at this time known to the nation as unalterable in his purpose to punish sin. His whole providential relation to them inculcated the ideas of holiness and justice. Therefore, the only thing which could cover sin in his sight must be something that would satisfy the demands of holiness.

The symbolism of the offering would teach man the doctrine of substitution before God. The animal was not the substitute. The Shiloh was promised as the hope of the nation. The devout Jew could see through the symbolism of the sacrifice clearly enough to implant in him a faith in a real Substitute who would in some way make expiation for him. It was not necessary to this faith that he know that the real sacrifice must be the Son of God, put to death by violent hands. A prophetic view of the agony of Gethsemane was not needed. Enough to know that God had prepared a substitute adequate to the office. In the sin offering of the Great Day of Atonement the symbolism of the taking away of sin is complete. One goat was sacrificed and, after the sins were confessed on the head of another, it was sent into the wilderness beyond the haunts of men. Not only was justice satisfied, but the remembrance of sin borne away or blotted out from the memory of God.

I. Trespass offerings for special sins.

(1) Against God. Lev. 5: 15-16.

(2) Against holy things. Lev. 22: 14-16.

(3) Against the rights of others. Lev. 5: 17-19;
Lev. 6: 1-7; 19: 20-22; Num. 5: 5-10.

II. The law of the trespass offering. Lev. 7: 1-10.

The Meaning of the Trespass Offering.—The trespass offering differs from the sin offering in that it has refer-

ence to specific violations of the law. No sacrifice was accepted for those sins which under the Mosaic economy were punishable with death. Where the sin was a minor offense and rendered the man unworthy in his own sight and in the sight of the nation the trespass offering was accepted for him. It might be offered for a sin of ignorance. In this case the sacrifice was offered for the offense, while the sin offering had reference to the character, of which the trespass was an expression. The prominent idea in it was satisfaction. It did not imply a changed relationship to God, but simply that a wrong act brought with it a sense of debt or obligation to pay the penalty or price. In keeping with this idea the animal was to have an intrinsic value. The value was to be estimated by the priest. It never applied to the whole congregation, but always to individuals.

The Symbolism of the Trespass Offering.—The sense of reconciliation which a worthy participation in the sin offering brought to the offerer would enhance his estimate of his obligation to God and to his fellowman for the trespasses of his daily life. A consciousness of pardon through a worthy substitute would have no influence to lead him to view with indifference his obligation to pay the just penalty of his sin. The world has always needed this lesson. The trespass offering would teach the Jew that, although he might be forgiven before God, yet material punishment could not be averted. If a man sin against himself or against society he must suffer the legitimate punishment, even though, through the atonement of Christ, no moral accountability attaches to his sin. The agent of punishment is generally in the line of the sin. If against nature the punishment comes through natural agencies; if against society the punishment is generally along social lines.

The Sacrifices of Justified Man.—The sin and trespass offerings prepared the worshipper for the other sacrifices of the Jewish religion. Reconciliation was effected, and the relation of God to man and man to God was a friendly one. The movement of the human soul would now change from antagonism to love. Man's conscience was satisfied because he had clear evidence that God was satisfied and was therefore propitious. The burnt offering, the meal offering, and the peace offering were now in point to symbolize the proper frame of mind and heart toward God.

- I. Continual burnt offering for the nation. Ex. 29: 38-46. Num. 28: 1-6.
- II. National burnt offerings on special occasions.
 - (1) On the Sabbaths. Num. 28: 9-10.
 - (2) In the beginning of months. Num. 28: 11-13.
 - (3) Fifteenth day of the first month. Num. 28: 16-19.
 - (4) In the day of first fruits. Num. 28: 26-31.
 - (5) At the feast of trumpets. Num. 29: 8, 13—
- III. Individual burnt offerings.
 - (1) Of the herd. Lev. 1: 1-9.
 - (2) Of the flock. Lev. 1: 10-13.
 - (3) Of fowls. Lev. 1: 14-17.
- IV. Law of the burnt offering. Lev. 6: 8-13.

The Burnt Offering.—The burnt offering is the symbol of the natural expression of gratitude that rises in the heart on the experience of a changed attitude to God. The prominent idea in it was dedication. Paul expressed the thought of the burnt offering when he said: "Lord what wilt Thou have me to do?" Acts 9: 6. The offerer gave his life, his whole being to God. "Believe on the Lord Jesus Christ and thou shalt be saved," would not have answered Paul's question, for he already believed, was saved, and out of the gratitude of his heart gave his life to the

Lord. The burnt offering was designed to bring the Jewish mind and heart to the same self-surrender. The bright light and the voice were means to an end, to create in Paul the disposition which he crystallized in his question; the burnt offering was a means to an end, that end a spirit of self-surrender to God.

But this does not exhaust the symbolism of it. The offerer was to lay his hands on the head of the offering. The animal was to be without spot or blemish. This would teach him that the life God required was a perfect life. It would lead the devout Jew to true penitence for his sin. The daily offering signified the daily dedication of the nation to God. Extra burnt offerings accompanied the religious feasts and festivals. The times of the personal burnt offerings were not specified, but the symbolism was the same.

The Peace Offering.—It is difficult for us to study these sacrifices from a Jewish point of view. There is in the whole economy of sacrifice such fitting types of Christ that the mind would fain hurry from the Jewish perspective to the Christian, where the horizon is wider and the atmosphere clearer. But to appreciate the full educative influence of this part of the Hebrew worship, we must review a few more symbols.

I. The peace offering.

(1) Of the herd. Lev. 3: 1-5.

(2) Of the flock. Lev. 3: 6-17.

II. The law of the peace offering.

(1) Accompanying meal offering. Lev. 7: 11-14.

(2) To be eaten the same day. Lev. 7: 15-21.

(3) Fat and blood prohibited. Lev. 7: 22-27.

(4) The Lord's share. Lev. 7: 29-36.

The Symbolism of the Peace Offering.—The key to the

interpretation of the symbolism of the peace offering is found in what Eidersheim calls "A sacrificial meal." The offering was a sign of friendship. God became man's guest in that happy relation which prompts to an exchange of hospitality. The restrictions in regard to the character of the thing offered were removed so largely that it testified that God considered nothing which was lawful to them, unsuitable to him. The meaning of the sacrifice lies on the surface. One of the first promptings of the heart when an estranged friend becomes reconciled is to extend the hospitality of the table to him. There is something in the social atmosphere when friends gather around the table that does not exist in the parlor. The hospitable Jew would not be slow to recognize this and would fully appreciate the fellowship which a social meal suggests. The peace offering could have meaning only to the pacified conscience and thus it too had the sin offering as a background.

The Meal (Meat) Offering.—This offering is called *minchah*, which means gift. It was the sacrifice that Cain and Abel were offering when the quarrel arose which terminated in Abel's death. It is such a constant companion of the bloody offering where the idea of sin was present that it lends strength to the belief that the first sacrifice of the Bible is recorded because of its relation to Cain's sin and not because it was the only kind of sacrifice of that day. The meal offering was offered first alone, second with some other sacrifice. The occasions on which it was offered alone were (a) for the high priest, taken from his own allowance, and offered daily for himself and his house, Lev. 6: 14; (b) for the trial of jealousy. The iniquity element entered here and hence the offering was not anointed with oil or incense, Num. 5: 15; (c) for those so poor that they could bring no animal or bird for a sin offering. Here also was the idea of sin and the oil and the incense

were not used; (d) the wave sheaf on the morrow after the passover, Lev. 23:10; (e) the wave loaves during the first week (Pentecost.) The offerer gave something which cost him effort. It was generally a spontaneous gift prompted by gratitude for daily bread. The drink offering was significant of much the same.

First, then, we have sacrifices to pacify the conscience with the knowledge that God is pacified, to surround the throne of justice with the rainbow of mercy. Second, sacrifices to express the dedication of the life to God,—a life which is felt to be his by right of purchase through atonement made. Third, sacrifices expressive of closest friendship,—a fellowship that can exist only between kindred spirits when the impulses of one life actuate the other life. No reasonable criticism can be urged against this institution because it called for the lives of irrational animals. The whole economy did not require as many animals as yield up their lives in American slaughter houses. In the one case the life is taken that the carcass may minister to the animal propensities of civilized man; in the other, to minister to the higher, nobler part of the Hebrew, making him more Godlike and true in thought and deed. In brief.

1. The sin offering meant expiation.
2. The trespass offering, satisfaction.
3. The burnt offering, dedication.
4. The peace offering, fellowship.
5. The meal offering, gift.

The Books of the Law.—We have studied the laws of the Hebrews in general outline as if they were all given to Moses at Mount Sinai. Evidently such was not the case. Some critics have endeavored to project the origin of the entire system to a much later time. They divide it into three codes of different dates. But the attempt has mul-

tiplied difficulties so enormously that their theory can never be widely accepted. It is true that no system is discoverable in these books. Laws are repeated in different collections and even in the same collection with little or no variation. Laws are placed together which are so diverse that they can be explained only by referring them to different times and different social conditions. The Pentateuch is surely Mosaic in origin and character. This does not necessarily imply that Moses wrote down all we find there. It was the law book of Israel. As this was copied from time to time it would be enlarged by the addition of the laws enacted in their later history. Laws adapted to their desert life were repealed or modified by other laws suited to other times and yet left standing on their statute book. The advantage of this to the modern Bible student is at once apparent. He can construct from these laws a very reliable history of the social customs of the nation and note the changes in customs. This knowledge is a great help in understanding the application of God's providences to the people; it is but another illustration of the depth and wisdom of the divine method in the education of the race. Deeper study in the light of the purpose of God in the Bible reveals harmony where, at first, appears nothing but discord.

PART III.

THE ESTABLISHMENT OF SECULAR GOVERNMENT.

1. The Period of the Judges.
2. Establishment of the Kingdom and rise of the Prophetic Order.

VII.

THE PERIOD OF THE JUDGES.

Benjamin Kidd in his "Social Evolution," after following carefully and closely the progress of society and the causes that have ministered to it, says: "The evolution which is proceeding in society is not primarily intellectual but religious in character. The development of intellectual character has been subordinate to the development of religious character." Sharp competition in business or war develops a certain kind of ability. It fosters the spirit and enlarges the capacity to advance self over others by driving all competitors to the wall. No purely material conditions can mellow and deepen the character until human affection and sympathy bind each to all in helpful effort. Society cannot advance in classes. Real progress is in the line of obliteration of caste sentiment. It does not necessarily imply that material conditions be leveled, but only that brotherly feeling be exercised. There has been evident progress in this direction. Mr. Galton in "Hereditary Genius" says in substance, that the average intellectual ability of the Athenian nation was about two degrees above our own. No one would argue that their civilization was nearly so high as western civilization to-day.

All religions, however, are not equally potent to this end. Heathen religions develop caste feeling. They very soon reach the high water mark of their civilization. Western civilization is the outgrowth of the Hebrew religion. Whatever it has of advancement in arts and sciences above heathen countries, whatever of culture and comfort, may be traced to the Christian faith. The history of the Israelites cannot be considered from a purely secular point of view.

The rise and dramatic fall of the nation may be treated as parallel to that of other nations of Western Asia, but the idea for which the Hebrew nation stood has been the only persistently uplifting one the world has ever known. Greece bequeathed philosophy and art to the world and Rome, civil law. The influence of these nations is yet felt. Alone they are inadequate to advance society beyond a certain point, or to hold it at that point when once attained. The platform of the Hebrew nation was wide enough to resist all human effort to disintegrate it. Therefore we return with renewed assurance to our fundamental proposition, that God's purpose in the Hebrew nation was the conservation of a pure and spiritual worship of Jehovah.

We come now to a study of the chosen nation in its efforts towards a secular government. The history falls naturally into three periods.

- I. The Conquest of Canaan.
- II. The Succession of the Judges.
- III. The Establishment of the Kings and the Rise of the Prophetic Order.

I.—CONQUEST OF CANAAN.

Early Inhabitants of Canaan.—Little is known of the early inhabitants of Palestine. At the time of the conquest the Philistines occupied the southwestern part, bordering on the Great Sea. They were related to the Egyptians and hence were of Hamitic stock. If conquered by Joshua at all they soon recovered their territory, and were the most dangerous enemies of the Hebrews until David's time. They had five strong cities or political centers: Gaza, Askelon, Ashdod, Gath, and Ekron.

The Hittites occupied a section in the north extending from the sea coast to the Jordan river. Another branch more frequently mentioned occupied territory in the south around Hebron. It was with these that the patriarchs

were more closely related and from them Abraham purchased his family burying-place.

The Gergashites probably dwelt south of this branch of the Hittites, but their location is not known very definitely.

The Hivites were north of Jerusalem in about central Palestine. Four of their towns formed the Gibeonite League and made a treaty of peace with Joshua. They were the least warlike of all the tribes.

The Canaanites occupied the sea coast north of the Philistines and south of Phoenicia and the Jordan valley. Indeed Canaanite is but another name for Phoenician. Sometimes all the tribes of Palestine are called Canaanites, but the name belongs strictly to the tribes of the lowland district. At the time of the conquest Jericho was their chief city in the Jordan plain.

The Perizzites lived in and around Jebus, afterward Jerusalem. They were of Canaanitish origin, a small and warlike tribe. Joshua conquered them, but they afterward regained their territory and held it until David subdued them and made their chief city his capital.

The Jebusites lived in and around Jebus, afterward Jerusalem. They were of Canaanitish origin, a small and warlike tribe. Joshua conquered them, but they afterward regained their territory and held it until David subdued them and made their chief city his capital.

The Amorites occupied territory west of the Dead Sea and a strip east of the Jordan River. The northern part of their east Jordanic territory was called Bashan at the time of the conquest.

The Moabites and Ammonites were descendants of Lot. They had probably conquered the primitive Emim and Zunmim during the Egyptian bondage of Israel. Deut. 2: 19-23.

Edom lay south of Moab, and was peopled by descendants of Esau. Each tribe had a king. Their worship of Baal and Ashtaroth was licentious in the extreme. They practiced human sacrifice. Not only were the captives taken in war victims to this cruel practice, but oftentimes their own children were offered to their idols. Their language was probably closely allied to the Hebrew, particularly that of the Moabites and Ammonites.

East-Jordanic Conquest.—The Conquest may be divided into (1) Conquest of East-Jordanic territory, (2) Conquest of Canaan proper.

ANALYSIS.

- I. Nations refuse to allow the Hebrews to pass through their territory. Jud. 11: 12-20.
- II. Defeat of the Amorites. Num. 21: 21-32.
- III. Conquest of Bashan. Num. 21: 33-35.
- IV. Balak king of Moab frightened.
 - (1) Sends for Balaam. Num. 22: 1-21.
 - (2) Balaam's journey. Num. 22: 22-41.
 - (3) Balaam's prophecy. Num. 23: 1-24; 24: 1-25.
- V. Moab leads Israel to sin. Num. 25: 1-15.
- VI. The Midianites defeated. Num. 31: 1-20.
- VII. Allotment of the East-Jordanic territory.
 - (1) The request. Num. 32: 1-5.
 - (2) Moses' protest. Num. 32: 6-15.
 - (3) The promise. Num. 32: 16-19.
 - (4) The contract concluded. Num. 32: 20-33.

The Limits of God's Commission.—God's commission to the Hebrew nation was to drive out the tribes occupying the territory between the Great Sea and the river Jordan. This was the promised land and was theirs by divine gift. In driving out the Canaanites they were simply recovering their own. But this is not true of the East-Jordanic

territory. They had no business with the Moabites or Ammonites or Amorites further than a matter of privilege to pass through their territory to their own country west of the Jordan. They did not undertake to fight their way through until Sihon, king of the Amorites, marched against them in offensive warfare. Canaan was their objective point. Had Sihon permitted them to pass quietly through his country he would have been allowed to remain in peaceful possession of it. Palestine proper is the land with which the biblical narrative is chiefly concerned, but the Israelites were permitted to take and hold all the country between the Jordan and the Euphrates.

Israel's East Jordanic Enemies.—The Moabites and Ammonites were descendants of Lot's sons. The Moabites settled in definite territory, but the Ammonites seem to have been rovers. The near relationship existing between Edom, the children of Esau, Moab, Ammon, and the Hebrews was the ground on which war between them was forbidden. The Amorites were the descendants of the fourth son of Canaan. Gen. 10: 15-16. During the reign of Balak's predecessor Sihon had crossed the Jordan and driven the Ammonites and Moabites from a large extent of territory. The rich pastureland south of the Jabbok was in his hand, and the Moabites had taken refuge across the chasm of Arnon. The Midianites were descendants of Abraham by Keturah. Gen. 25: 12. They occupied the wilderness of Sinai. It was to the Midianites that Moses fled when he killed the Egyptian, and he afterward married a daughter of the priest of Midian. The name, however, is often applied to the northern Arab tribes. It was this branch of the Arabs that disputed the right of the Hebrews to cross the Jordan into Palestine. They were evidently tributary to Sihon, king of the Amorites. The names of

the five chiefs of this great tribe are given us in Num. 31: 8: Evi, Rekem, Zur, Hur and Reba.

Balak and Balaam.—Sihon was a menace to Moab. But Balak, king of Moab, was frightened at the success of the Hebrew army, although it relieved him of danger from the Amorites. He felt himself incompetent to meet Moses in battle; he, therefore, had recourse to enchantment, which the superstition of his time justified. Balaam must have been widely known as a magician, for his home was Pethor in Mesopotamia. He speaks of himself as being brought from Aram out of the mountains of the east. His people doubtless cherished more or less purely the faith of Abraham, yet he entered heartily into the worship of Moab and partook freely of the meats offered to idols. He knew that the divine hand was upon him, for he did not seek his enchantments as at other times. The lofty expressions of Balaam can be referred only to the divine spirit. He was willing but unable to curse Israel.

The purpose of God in this affair is plain. It was practically nothing to the Israelites whether Balaam cursed them or blessed them. Balaam was never a maker of destiny, but here he was a revealer of it. But the event was full of meaning to the Moabites. It was an effort on God's part to bring the whole nation to the true worship by making clear to them his own power and the care he exercises over his people.

The wickedness of Balaam and his knowledge of God appear in his plan to injure Israel. He could not curse them, but he advised a policy which brought a terrible judgment on the chosen people. Num. 31: 16; Rev. 2: 14. It is worthy of note that Phinehas, the son of Eleazer the priest, and not Joshua was the leader of the army against the Midianites. This war has special religious significance in that its occasion was a defection of the He-

brews from pure worship. The whole event was another pointed object lesson to the Israelites in regard to the character of God and his zeal for a pure and spiritual worship.

Distribution of the East-Jordanic Territory.—By these wars, which were really forced upon them, the Hebrews came into possession of a wide extent of territory. The land was particularly fertile and much of it adapted to grazing. Reuben, Gad, and the half tribe of Manasseh agreed to surrender all claim to a possession west of the Jordan if they were allowed to occupy this section east of the Jordan. The request was granted on conditions satisfactory to all. The advantage secured by these tribes proved to be a disadvantage in the end. They were removed so far from the central government of the nation that they were never an influential factor in national affairs. And they were so far removed from the center of their religious system that they degenerated into wandering tribes, all traces of which disappear from biblical history at the time of their captivity as recorded in 1 Chron. 5: 25-26. In recent years a colony of fifteen hundred Gadites from Yamen, Arabia, have settled in Palestine. And they are there to-day, living witnesses to the faithfulness of God to his covenant promises.

The Conquest of Canaan Proper.—The account of the recovery of Canaan proper by the Hebrews is found in the Book of Joshua. For convenience in studying it we will divide it into four parts: (a) The Passage of the Jordan, chapters 1-5; (b) The Conquest of the Kings, 6-11; (c) The Allotment of the Tribes, 13-22; (d) Joshua's Farewell, 23-24.

ANALYSIS OF CHAPTERS 1-5.

- I. Joshua's commission. Josh. 1: 1-9.
- II. Preparation to move. Josh. 1: 10—2: 24.

- (1) Food. 1: 10-11.
- (2) Charge to East-Jordanic tribes. 1: 12-15.
- (3) Their answer. 1: 16-18.
- (4) The spies sent.
 - (a) Their discovery. 2: 1-7.
 - (b) Their pledge to Rahab. 2: 8-14.
 - (c) Their escape. 2: 15-22.
 - (d) Their report. 2: 22-24.
- III. Crossing the Jordan. Josh. 3: 1-17.
 - (1) The people instructed. 3: 1-6.
 - (2) Joshua encouraged. 3: 7-8.
 - (3) The people encouraged. 3: 9-13.
 - (4) Into the promised land. 3: 14-17.
- IV. Commemoration of the event. Josh. 4: 1-24.
- V. Effect on the Amorites. Josh. 5: 1.

Hebrew Destiny Was Providence.—All history is but a record of the development of the divine purpose. We can mark only stages of progress. These are milestones that indicate the advance made but do not reveal all the agencies that were influential in the slow moral progress. But the events uncover a moral order which lies beneath the plans of individuals and nations. Why was it that the Hebrew nation left the rich pasture lands of the Jordan valley when a conquest of the whole territory would have been comparatively easy and pushed across into Palestine, where they knew trouble and war and death awaited them? It was the compulsion of an impulse which it is impossible to justify on the ground of pecuniary benefits.

It was the same high purpose and divine call that had moved Abraham to seek that same country. Men and nations get into a current far beyond their control and are hurried along, unconscious of the whole meaning of their lives. The Israelites did not understand their own mission; they did not comprehend the wisdom in their course. The

world to-day may fathom its meaning. The fate of Reuben, Gad, and the half tribe of Manasseh would have been the fate of the whole nation had they settled east of the Jordan. Their environments would have led them into a nomadic life to which their nature and wilderness experience predisposed them. Such a life was not compatible with their national destiny. In such a life their God-given system of government could not have been exercised. We do not mean that fertile soil is not conducive to good government, but simply that the disposition and advancement of the Hebrews at this time favored a nomadic life. West of the Jordan, force of circumstances led them into an agricultural life. This insured a fixed abode and was conducive to piety and the administration of law. The inhabitants, topography, climate, and geographical location of Palestine favored the isolation so highly important to their religion and at the same time related them to the world in such a way as to develop a national life. They stood between the East and the West and were the agents in giving to Europe the spiritual worship of Jehovah.

Crossing the Jordan.—We make no attempt to explain the miracle of the separation of the waters of the river. If it were due to natural causes, the marvel is as great that these causes should operate just then and there. The moral force of it is not obscure. Only a few miles from this place an angel had wrestled with Jacob to teach him that the land he was about to occupy was a gift of God. Now the children of Jacob needed the same lesson and it was taught them by this remarkable intervention of Jehovah. The city of Adam was near the brook Jabbok, about thirty miles north of where the Israelites crossed the Jordan. To deepen and perpetuate the sense of reliance upon God, they took stones from the bed of the river and builded an altar with them at Gilgal. This place was sit-

uated on the terrace of the river. It continued to be their headquarters and source of supplies for several years. They kept the Tabernacle here until Shiloh was prepared for its reception.

The Conquest of the Kings.—The children of Israel now began the task of conquering the native tribes of Palestine. They landed in the territory of the Canaanites and moved first on Jericho which was really the key to the whole country.

ANALYSIS OF CHAPTERS 6-11.

- I. Siege of Jericho. Josh. 6: 1-27.
 - (1) Joshua instructed. 6: 1-5.
 - (2) Joshua's orders. 6: 6-7.
 - (3) The city taken. 6: 8-17; 6: 20-21.
 - (4) Directions as to spoil. 6: 18-19.
 - (5) Rahab saved. 6: 22-25.
 - (6) Curse pronounced on the rebuilder of Jericho. 6: 26-27.
- II. Siege of Ai. Josh. 7: 1—8: 29.
 - (1) Report of the spies. 7: 2-3.
 - (2) Israel defeated. 7: 4-5.
 - (3) Effect on Joshua. 7: 6-9.
 - (4) Reason of defeat. 7: 10-12.
 - (5) The sin discovered. 7: 13-22.
 - (6) The sin punished. 7: 23-26.
 - (7) Joshua encouraged. 8: 1-2.
 - (8) Plans of the battle. 8: 3-9.
 - (9) The battle. 8: 10-29.
- III. Reading the Law. Josh. 8: 30-35.
- IV. League with the Gibeonites. Josh. 9: 1-27.
 - (1) The embassy to Israel. 9: 1-13.
 - (2) Peace concluded. 9: 14-15.
 - (3) Their deception discovered. 9: 16-21.

- (4) Condemned to perpetual bondage. 9: 22-27.

V. League of the five kings. Josh. 10: 1—11:23.

- (1) The contract. 10: 1-5.
- (2) First objective point. 10: 4.
- (3) The Gibeonites appeal to Joshua. 10: 6.
- (4) Joshua defeats the five kings. 10: 7-11.
- (5) Joshua commands the sun to stand still. 10: 12-14.
- (6) The pursuit. 10: 15-27.
- (7) Makkedah and Libnah taken. 10: 28-30.
- (8) Lachish, Eglon, Hebron, etc., taken. 10: 31-43.
- (9) Other victories. 11: 1-23.

The Battles.—The battles between Israel and the Canaanite kings were so arranged that they became object lessons to the chosen nation. Jericho, the key to Western Palestine was first taken. It is not at all probable that it was inaccessible by the ordinary modes of warfare. The reason for the miracle which gave it to the Hebrews must be found along another line. East of the Jordan they were obliged to fight for all they got. Palestine was theirs by divine promise and God secures it to them by his direct intervention. The angel had taught the same lesson to Jacob at the brook Jabbok when he came to take possession of the land. The intervention was so direct that no one could mistake it and so well arranged that it would inculcate a deep sense of their dependence on God.

The defeat of the Hebrews at Ai and the wonderful success of the army after the detection and punishment of Achan's sin would impress the nation deeply with a sense of God's holy character. We make no attempt to explain these things through the ordinary operation of natural causes. The reason that the fall of Jericho and the length-

ening of the day are criticised by sceptics more frequently than some of the New Testament miracles is, that they are more in the domain of what is called natural science. A miracle is simply the divine will, ever present and potent in the universe, operating in matter or spirit in another way than the ordinary.

The Law Read.—These victories prepared the way for an event without parallel in history. God had commanded that when they entered the promised land they should erect an altar on Mount Ebal, write the law on stones covered with plaster and read it to the people. Deut. 27: 1-8. Therefore, men, women and children leave Gilgal on the bank of the Jordan and push their way across the country to a place where Abraham and Jacob had both encamped, and where they were to bury the bones of Joseph. A thousand years before Socrates was born the Hebrew nation met on this sacred spot and gave public assent to a code of laws so generous, so pure and so lofty that modern legislators may well make them a copy. Then they returned to Gilgal to complete the conquest.

The Command to Exterminate the Canaanites.—It is sometimes claimed that these wars of the Hebrews are out of harmony with the New Testament spirit. It is true that God commanded the extermination of whole tribes, and failure to do so was a criminal disobedience for which a heavy penalty was exacted. Judges 2: 2. The difficulty to some extent disappears when we remember that God's purpose in the nation was a pure and spiritual worship. The worship of the tribes of Canaan was so foul and degrading that a civilized state would destroy it, even if to do so required the severest measures. The frequent lapses of the Israelites into idolatry makes it easy to predict what the fate of the nation would have been had they quietly settled among the heathen tribes of Palestine. They

were not permitted to destroy them until the wickedness of the Canaanites was full. God gave them time and chance to repent. He brought to bear upon them the strongest arguments known to a barbarous race, namely, the miraculous help afforded his people ever since they left Egypt. Rahab knew of these things. She doubtless gave the sense of the whole city of Jericho to the spies. Josh. 2: 8-11. The Gibeonites knew of God's care over the Israelites, else they would not have submitted so readily to the slavery imposed upon them. Rahab's salvation indicates what the result would have been to all had they turned to the Lord. The two alternatives were before them. They were free to choose and they made the choice.

The general conscience of all ages indorses the destruction of the tribes of Palestine. The drama has always been an interesting department of human literature. Public sentiment sets its limits. The voice of the people demands that the good triumph over the bad. Iago must be overthrown, Shylock and Macbeth must be exposed and defeated. The very sense of justice that is satisfied with the overthrow of the evil in the drama demands the overthrow of the Canaanites.

The defeat of the evil is a work of mercy. Stanley quotes Doctor Arnold as saying: "The Israelites' sword in its bloodiest executions wrought a work of mercy for all the countries of the earth to the very end of the world. They seem of very small importance to us now, those perpetual contests with the Canaanites and Midianites and the Ammonites and the Philistines with which the Books of Joshua and the Judges and Samuel are almost filled. We may half wonder that God should interfere in such quarrels or have changed the course of nature in order to give one of the nations of Palestine the victory over another. But in these contests, on the fate of one of these

nations of Palestine the happiness of the human race depends. The Israelites fought not for themselves only, but for us. It might follow that they should thus be accounted the enemies of all mankind. It might be that they were tempted by their very distinctness to despise other nations; still they did God's work—still they preserved unhurt the seed of eternal life, and were the ministers of blessing to all other nations, even though they themselves failed to enjoy it."

ANALYSIS OF CHAPTERS, JOSH. 13-22.

- I. Bounds of the land not yet conquered. 13: 1-14.
- II. Allotment of the territory. 13: 15—19: 51.
- III. The Tabernacle set up at Shiloh. 18: 1-2.
- IV. Cities of refuge appointed. 20: 1-9.
- V. Forty-eight cities given to the Levites. 21: 1-42.
- VI. The land had rest. 21: 43-45.
- VII. The two tribes and a half dismissed to their inheritance. 22: 1-9.
- VIII. They build an altar at Jordan. 22: 10.
- IX. Its purpose explained to the nation. 22: 11-34.
- X. Joshua's farewell. 23: 1—24: 28.
- XI. His death. 24: 29-31.

II.—THE SUCCESSION OF JUDGES.

It will help us to a clear apprehension of this period of Jewish history to review briefly the national environments of the time. The wisdom and equity of their laws were incomparably superior to anything the world has ever known. Their religious enactments were peculiarly adapted to preserve their worship, the purity of which and its power to exalt the race points to infinite wisdom prompted by infinite love.

1. The tribes were widely scattered and the dangers and hardships of travel rendered a close fellowship among them very difficult.

2. Their numbers and power would make an alliance with them not at all distasteful to the surrounding heathen nations.

3. The disposition peculiar to uncultured nations to incorporate the sensuous and superstitious into their worship predisposed them toward the false religions of their neighbors.

For these reasons the unification of the people into a nation in any way up to the merit of their civil constitution was long deferred. The national festivals could not be observed to any great extent. Their religion would, therefore, fail to exert so strong a unifying influence as it would have done under other conditions. The national hope would wane until it would not kindle any great enthusiasm of an abiding nature. Spasmodic outbursts might be expected, the violence of which would be all the greater because of the intermittent character of their devotion. Gradually these outbursts would become less frequent and would affect the nation less widely. The Levites, scattered as they were, could not act in such concert as to make themselves felt as a unifying influence. These things reflect light on this period of the nation's history.

ANALYSIS.

I. Prelude to the story of the Judges. Judges 1:

1—3: 4.

(1) Judah and Simeon combine forces. 1: 1-3.

(2) Their successes. 1: 4-11.

(3) Othniel marries Caleb's daughter. 1: 12-15.

(4) The children of Moses' father-in-law join themselves to Judah. 1: 16.

(5) Further successes. 1: 17-20.

(6) The Benjaminites fail to conquer their territory. 1: 21.

- (7) Conquest by the house of Joseph. 1 : 22-26.
- (8) The tribes make the heathen tributaries to them. 1 : 27-36.
- (9) Judgment pronounced. 2 : 1-5.
- (10) The fidelity of the first generation. 2 : 6-10.
- (11) Bird's eye view of the wickedness of succeeding generations and their punishments. 2 : 11—3 : 4

II. Chart of Judges.

Oppression		Deliverer.		Rest.	
1	By Mesopotamia	8 yrs.	Othniel	40 yrs.	Judges 3:5-11
2	By Moabites	18 yrs.	Ehud	80 yrs.	Judges 3:12-30
			Shamgar's victory over the Philistines		Judges 3:31
3	By Canaanites	20 yrs.	Deborah and Barak	40 yrs.	Judges 4:1-24
4	By Midianites	7 yrs.	Gideon	40 yrs.	Judges 6:2-7:25
Attempt of the people to establish a kingdom					Judges 8:22-23
Attempt of Abimelech to establish a kingdom					Judges 9:1-57
Tola Judge					Judges 10:1-2
Jair Judge, coinciding with the first 20 years of Eli.					Judges 10:3-5

SYNCHRONOUS EVENTS.

West Jordan.			East Jordan.		
<i>Philistine op'n</i> 40 years.			Ammonite op.	18 yrs.	Judg. 10:6-8
Last years of Eli	20 yrs.	1 Sam. 3, 4	Jephthah judge	6 yrs.	Judg. 11:1-12-7
and first yrs. of Samuel		Judges 13:2—16:31	Ibzan judge		Judg. 12:8-10
Samson Defeat of the Philistines	20 yrs.	1 Sam. 7:1-14	Elon judge	10 yrs.	Judg. 12:11-12
			Abdon judge	8 yrs.	Judg. 12:13-15

III. Significant Events.

- (1) Song of Deborah and Barak. Judges 5 : 1-31.
- (2) A Levite hired to idolatry. Judges 17 : 1-13.
- (3) Campaign of the tribe of Dan. Judges 18 : 1-31.
- (4) Sin of the tribe of Benjamin. Judges 19 : 1-28.

(5) The tribe punished. Judges 19: 29—20: 48.

(6) Benjamin reinstated. Judges 21: 1-25.

VI. Picture of private life in Israel during the period of the Judges. Ruth, chaps. 1-4.

The Judgeship.—1. The Judge held his office for life. This is an explicit statement in regard to most of them. His administration ends with an account of his death. When the Judge died central executive authority ceased.

2. No effort was made to confine the supreme executive authority to any tribe. Othniel was of the tribe of Judah, Ehud of Benjamin, Deborah of Naphtali, Gideon of Manasseh, Samuel of Levi.

3. The occasion of the elevation of anyone to the office of Judge was generally a crisis, either national or tribal. The occasion brought the man to the front.

4. Whether the jurisdiction of the Judge was always more than tribal or not, we have reason to believe that his elevation to office was the will of the people. It depended on his ability to arouse the nation to action and his success secured the voice of the people. Jephthah and Samuel illustrate this point.

5. The authority of the Judge at first extended to war and peace. After a successful campaign he was related to the adjudication of civil and criminal cases. His authority was limited by the Mosaic constitution and his military exploits were to be in harmony with the Mosaic statutes.

6. The office of the Judge was not hereditary.

The Government by Judges.—The government by Judges was well adapted to the stage of development and the environments of the Israelites at that time. No policy could have been better during their wilderness wanderings and during the conquest of the land. The people were then massed in such narrow space that administration from a

central government was speedy and easy. Conditions changed vastly when the tribes took possession of the territory allotted to them. And still their degree of culture rendered government by Judges best for them even in these conditions. It is inconceivable that a line of kings at this early stage of their history would have kept a court attached to the worship of Jehovah. The influence of a king and his court to lead the people into idolatry was afterwards demonstrated to be very great. Although revolution might have overthrown idolatrous kings from time to time and reinstated pure worship, yet this would not have educated towards a stable government. The hope of a kingdom is in the fixity of its line of rulers. It is generally better for a nation to bear ills than to overthrow ruthlessly existing government. Idolatry was less liable to take hold on the national life under Judges than it would have been under kings.

This state of affairs, however, could not be permanent. It is altogether possible to construct an ideal society in which a government such as the Hebrews enjoyed at this time would be both permanent and satisfactory. But God is wiser than man and adapts his methods to human nature as it really is. The period of the Judges was one of transition. It was God's purpose that some day this government should change to a limited monarchy. Their failure to drive out the Canaanites and their familiar relations to these tribes led to irregularities, which often brought the judgments of God upon them. The trend of influence was to separate them more and more from one another in sympathy and interest. This effect is seen in that, during the closing years of the Judges, the east and west sections of the country became independent of each other, and that in Palestine proper contemporaneous judges were executing the same office in different localities. If the nation be pre-

served intact, a kingdom was the inevitable. Any one who has watched the growth of a new idea in politics will have noticed the slowness with which it impresses itself on the national conscience. And yet there is a steady increase in influence. The idea of a kingdom had quietly been taking hold of the Hebrews during all these years. It is seen in the effort to make Gideon king, and the following which Abimelech had when he attempted to elevate himself to this office. These very events would give a mighty stimulus to the idea. But this was not the natural trend of development in the conditions in which the Israelites were placed. The natural direction would have been toward complete tribal independence. Their history proves that this idea was not without its power. We can attribute the supremacy of the national idea to nothing but the operation of those laws given by Moses in the wilderness, sealed home to the national heart by the Spirit of God. It was the indefinite sense of the same high destiny that had led them to cross the Jordan. It was Providence.

Gideon.—We have said that the period of the Judges was a transition from the simple judgeship as illustrated in Moses and Joshua to the purely kingly.

Transition periods are always marked by characteristics of the preceding age, and types of the succeeding age. Gideon was a man of commanding personality. He was generous, brave and cool-headed. He united the generalship of a Joshua and the deep devotion of a David. Declining the throne of Israel he ruled in regal splendor. His administration was a great stimulus to the nation's desire for a king. Abimelech was the natural product of the splendor and corruption of a polygamous court. Had it not been for the effect of Gideon's rule on the people Abimelech could not have succeeded in his mad effort to become king. The influence of the Judges declines rap-

idly after the fall of Abimelech. After Gideon, no man occupied a prominent place in the national life until Samuel, and he is great largely in his relation to the kingdom, and the rise of the Prophetic Order.

Private Life During the Judges.—The student must read between the lines if he get a true conception of this period of Hebrew history. The Book of the Judges simply gives an account of the political crises of the time. Very little is given of the details of private life and yet quite as much as in the histories of Greece and Rome.

When the times of servitude and war are compared in duration to the times of rest, the picture changes from one of bloody anarchy with a few years of prosperity as a background to one of peace and quiet with a dark background of war. This is true of the history of any nation. The private life of the people does not come to the surface. The Book of Ruth presents a scene of this period, beautiful in its simplicity and significant of happy, peaceful, law-abiding life.

The acts of Jael and Jephthah have been the subject of adverse comment by some who have a desire to minimize, at least, the divine agency in these wars of the Hebrews. The mistake grows out of a wrong conception of God's relation to the human will. When these acts are viewed from the standing point of the times in which they occurred, they do not seem so strange. No more is it just to demand that the age of the Judges be interpreted in the light of the altruism of this day than to demand that the actions of popes and puritans be interpreted in the same light. The human will remains free and when prejudice or passion sweeps it from its moorings of Mosaic charity, God does not interfere with a miraculous display of his disapprobation. These touches give Hebrew history a value it would not otherwise have. They enable the student to

secure a fairly correct conception of the civilization of that age, and thus qualify him to see the point and purpose in the divine object lesson.

The whole history was objective instruction of the Israelites. This could not raise them to the sublime height of their mission to the world. It kept them from plunging irredeemably into idolatry. Toward the close of the period a new element was introduced. With Samuel dawned a new era in their education—that of prophetism.

VIII.

THE ESTABLISHMENT OF KINGS AND THE RISE
OF THE PROPHETIC ORDER.

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- I. Samuel's prophecy to Eli. I Sam. 3: 10-31.
 - II. Its fulfillment. I Sam. 4: 1-22.
 - III. The Ark taken by the Philistines. 5: 1-12.
 - IV. The Ark returned. I Sam. 6: 1-12.
 - V. The Bath-shemites smitten. I Sam. 6: 13-21.
 - VI. Samuel calls on the people to repent. I Sam. 7: 1-6.
 - VII. While Samuel prays they conquer the Philistines. I Sam. 7: 7-17.
 - VIII. The popular demand for a king. I Sam. 8, 9, 10.
 - (1) The plea of the people. 8: 1-5.
 - (2) Samuel displeased. 8: 6-9.
 - (3) Samuel's warning. 8: 10-18.
 - (4) The people persistent. 8: 19-22.
 - (5) Samuel anoints Saul. 9: 1—10: 1.
 - (6) Samuel's charge to Saul. 10: 2-16.
 - (7) God's choice of a king made public. 10: 17-23.
 - (8) Samuel's charge to the people. 10: 24-25.
 - (9) A minority reject Saul. 10: 26-27.
 - IX. Saul made king. I Sam. 11: 1-15.
 - (1) The Ammonites invade Jabesh-gilead. 11: 1-3.
 - (2) Saul rescues them. 11: 4-11.
 - (3) Saul made king. 11: 12-15.

X. Samuel inaugurates the kingdom. 1 Sam. 12:

1-25.

(1) He vindicates himself. 12: 1-5.

(2) He reproves and exhorts the people. 12: 6-25.

The Kingdom Established.—In reading the account of the establishment of the kingdom the mind is puzzled to harmonize this step, evidently an advance in their secular government, with Samuel's hesitation and God's protest. The period of the Judges was far from an ideal secular government for the Israelites of Samuel's day. It was adapted to the environments of the nation at the time it was instituted, but different conditions now existed requiring different treatment. That the nation did not break up into independent tribes which would finally have lost themselves in the current of Asiatic nations was due to the religion of Jehovah. The immediate causes of the demand for a king on the part of the people were:

1. A growing sentiment toward disunion of the tribes. This appears in the synchronous events in the history of the east and west Jordanic sections during the closing years of the Judges.

2. The incursions of the Ammonites and Philistines from which south and east Palestine suffered much.

3. The fear that the degenerate sons of Samuel could not hold the nation together in a struggle against the encroachments of these powerful enemies as well as subject it to the sufferings which arise from corrupt rulers.

4. A desire for the pomp of a regal administration. This desire is peculiarly strong among uncultured people and especially oriental nations. The hold it would have on the Hebrew mind may be appreciated in the light of their culture and environments.

God's Attitude to the Kingdom.—Samuel was old, and he

felt that the request for a king was an insinuation that his administration was inefficient. But the spirit in which the request for a king was made rejected God not Samuel. The error lay in the spirit of the people, not in a desire for a change in chief magistracy. It is plain that the interests of the nation required the office to be clothed with different attributes. Conditions demanded it. Whether it should be called a kingly rule or a judgeship was practically indifferent. At the birth of the nation in the wilderness they had chosen God to be supreme ruler. The people now sought to elevate one of their number to that position. Moses, Joshua, and most of the Judges recognized their office to be that of viceroy of God. Had their request not ignored their former contract but simply implied that it was their wish to enlarge the powers and responsibilities of their human ruler it would have met with no opposition from God. But God did not abdicate the throne and leave them a prey to idolatry and war. The high destiny which had led them into these very conditions was the divine will. He therefore maintained His relation to them and at the same time gave them a king. He established a kingdom which protected them from the absoluteness of oriental sovereigns.

The Hebrew King.—In Deut. 17: 14-20 we learn that the divine plan for the Israelites included the establishment of a monarchy when the time was ripe for it. The government by Judges was best adapted to the nation at first. It is also the form of government best adapted to a perfect state of society; but, as we have shown above, it was not most efficient in the state of affairs into which the Hebrews had brought themselves. Much light will be reflected on the office of the Hebrew king by a study of the law concerning it.

1. The people were permitted to exercise their right

of franchise. They were free to elect their king from their own number, provided they should choose the one whom God nominated. "Thou shalt in anywise set him king over thee whom the Lord thy God shall choose." At first sight these conditions seem to nullify each other. But they mean only that the two parties, God and the people, must concur in the choice. No other interpretation is fair. The president of the United States makes many appointments which require the concurrence of the senate to legalize them. Here one party in our own government appoints and another ratifies. There may be disagreement, and the senate may refuse to vote for the choice of the president, yet it does not introduce discord into our national system. So it was in the Hebrew nation. When Samuel anointed Saul it was with the intent that he might know the high destiny to which God ordained him and thus have an opportunity to make spiritual and intellectual preparation for it. As yet it was altogether a private affair. Some time afterward Samuel called the people together and publicly indicated God's choice by the use of the lot. A strong minority of the people repudiated the choice. Proceedings were stopped and Saul returned to his home a private citizen, but a candidate for the throne. An emergency arose which gave Saul a chance to prove his worthiness as a judge and soldier. Samuel called another assembly of the people, and the unanimous vote was for Saul. But not until after this event was it said of Saul: "They made him king." The same principle is illustrated in the elevation of David to the throne. It is also seen in the revolt of the ten tribes under the leadership of Jeroboam. In fact, the divine designation of leaders in the Hebrew economy was never construed to exclude the people from the free exercise of the right of suffrage.

2. These conditions fulfilled, the office of the king was

to be hereditary. The king had the right to decide which of his sons should succeed him. This provision often prevented civil war. But the people must concur. It was because the northern tribes refused to ratify Solomon's choice of Rehoboam that the nation was divided.

3. The concurrent will of God and the people could change the line of kings by taking the office from one family or tribe and giving it to another. They actually did so at the death of Saul. David, however, did not assume any kingly prerogatives, although he was the anointed of God, until the people agreed to it. It was some time before all the tribes acknowledged him, but until they did he assumed no control of them. He made no effort to subdue those who adhered to the house of Saul. Of course, when they made war upon him he fought with his usual energy and skill.

4. The Hebrew king recognized that he derived his authority from the consent of the people. A very significant event is recorded in 1 Sam. 14: 27-46. Jonathan had won a great victory over the Philistines. By the rash oath of his father the king, he was about to be put death. The people rose as one man and compelled Saul to withdraw the sentence. They did not simply petition the king to save Jonathan. There is the ring of authority in what they said: "And the people said unto Saul, Shall Jonathan die who hath wrought this great salvation in Israel? God forbid. As the Lord liveth there shall not one hair of his head fall to the ground."

5. The Hebrew king was subject to law. He was by no means an unlimited monarch. He was not to multiply horses. He was not allowed to marry many wives. Both these restrictions were peculiar to the nation and would distinguish it from all other oriental monarchies. The king's authority embraced ecclesiastical as well as

civil and military affairs. He could depose the high priest or even execute him. He could also remit punishment where the infliction of it would have been manifestly unjust. These restrictions on the king were not altogether in harmony with the oriental spirit of the Hebrews. As the nation grew stronger there were many transgressions of the Mosaic law. These were always accompanied by a low state of morals and the introduction of heathen practices. Sometimes the king was worse than the people, but we believe that, then as now, the life of the ruler was a fair index to the sentiment of the people.

The Prophetic Office.—The establishment of the kingdom made the introduction of the prophetic office necessary. The election of a king was the signal to begin a career of conquest. The concentration of civil authority would stimulate the growth of an ambition to outdo other nations in all those things which make for national glory. A predisposition would exist in the new kingdom toward idol worship because all the nations of which they knew anything related the pomp and show of regal power to their religion. The objective teaching of divine intervention in the affairs of the Israelites could bring them only to a certain stage of development. Intelligent obedience and persistent loyalty to God must rest on a sense of his spiritual presence and holiness. This objective teaching must be pressed home to the national conscience. The time, therefore, was ripe for the establishment of a line of prophets.

We quote here from Mr. John Stuart Mill. "The Egyptian hierarchy, the paternal despotism of China were very fit instruments for carrying those nations up to the point of civilization which they attained. But having reached that point, they were brought to a permanent halt, for want of mental liberty and individuality—requisites of improvement which the institutions that had carried them

thus far entirely incapacitated them from acquiring; and as the institutions did not break down and give place to others, further improvement stopped. In contrast with these nations let us consider the example of an opposite character, afforded by another and a comparatively insignificant Oriental people, the Jews. They, too, had an absolute monarchy and hierarchy. These did for them what was done for other Oriental races by their institutions—subdued them to industry and order and gave them a national life. But neither their kings nor their priests ever obtained, as in those other countries, the exclusive moulding of their character. Their religion gave existence to an inestimably precious unorganized institution, the Order (if it may be so termed) of Prophets. Under the protection, generally though not always effectual of their sacred character, the prophets were a power in the nation, often more than a match for kings and priests, and kept up, in that little corner of the earth, the antagonism of influence, which is the only security for continued progress. Religion consequently was not there—what it has been in so many other places—a consecration of all that was once established and a barrier against further improvement. * * * Conditions more favorable to progress could not easily exist; accordingly the Jews, instead of being stationary, like other Asiatics, were, next to the Greeks, the most progressive people of antiquity, and conjointly with them, have been the starting point and main propelling agency of modern cultivation.”

Rise of the Order of Prophets.—The history of the prophetic order begins with Samuel. There had been prophets before; Moses is spoken of as a great prophet, Balaam prophesied, Deborah was a prophetess, and others might be mentioned. But it is from Samuel to Malachi that we have a succession which justifies the term, Order

of Prophets. Samuel founded a school of prophets at Ramah. Others were afterward established at Bethel, Gilgal, Jericho, and finally at Jerusalem. Young men attended them in great numbers and were called "The Sons of the Prophets." Here they were no doubt instructed in the law and the religion of the Hebrews. It was from this time that God used them so largely in the development of the religious side of the nation. The office was dependent entirely on the personal relation of the prophet to his divine instructor. He was not set apart by the franchise of the people nor by the imposition of hands, but by the movements of the divine Spirit through the conscience. Sometimes God saw fit to make wicked men his media of communication. These are not included in the prophetic order and do not effect the fact that the prophet bore a close relation to God.

The Prophet's Work.—Religion has always been made to do service to curiosity. It is not strange that the foretelling future events should be more prominent in the minds of the Israelites than any other part of the prophet's mission. For the same reason many Bible students to-day think of the prophet as one who foretold what was to come to pass. We do not seek to minimize this part of his mission, yet it was the minor part of it. He was an interpreter of God's will to man. That will was embodied largely in the laws of the Mosaic code. The prophet instructed the people in these laws when peace prevailed and aroused them to patriotic action in times of war. Direct revelations were often made concerning their relation to other nations. Their deliverances were often incorporated into their religious system, advancing it to a higher plane as the people were able to understand it. In Israel's later history, when the defection of the rulers was great, the prophets were the reformers. Their preparation for the

office was a conscious endowment from God. God chose men whose character fitted them specially to the peculiar need of the times. The divine influence did not override the natural or acquired endowments of the man. Information was imparted to them in several ways.

1. Through dreams, as at times with Samuel, Nathan, Elijah and others.

2. Through ecstatic trance, as with Balaam, John, and Peter.

3. The more common mode was through the divine impulse given to the prophet's own thoughts. This is apparent from the style of the prophecy and the close connection of the message to the prophet's own affections and experiences.

In this light prophetism stands in very close relationship to the Mosaic institutions. It helped largely to secure obedience to the precepts of the law. At the same time it developed the great doctrines of God, of man, and of redemption which lay at the bottom of the Mosaic institutions but which would not have come to the surface except through this agency. Christ appears more plainly in the prophets than in Moses. They teach more explicitly the doctrine of the resurrection and the future state. Moses urges less strenuously than they, the folly of mechanical formalism and ceremonialism. The positive teaching of Moses did not relate the nation to the world as a medium of blessing to it, but this comes out prominently in the teaching of the prophets. True the Mosaic teaching has these all in germ, but it remained for the prophets to develop them until they became the conservative influences of the nation.

Abuses of Prophetism.—Scarcely any good thing has long obtained in any nation without abuses. A false prophet could not claim legal protection, but the difficulty lay

in proving his statements to be false, in that they pertained so largely to the future. Religious enthusiasts arose who assumed the name of prophet. No doubt they often inspired the people with religious fervor and this was well. But religious ecstasy is dangerous to the intellectual and spiritual interests of true religion whenever it dominates the silent operations of the Spirit. The prophetic characters which come down to us as exercising a permanent influence on affairs, while they felt the ecstasy, rose superior to it. The feeling did not cripple the intellectual powers nor distort their processes; they only stimulated them. In the later history of the nation some of these pseudo-prophets hired themselves to the king to predict only what the king wanted to hear, regardless of the mind of God. But with all these abuses the prophetic order gave to the nation, a higher interpretation of the divine purpose concerning Israel than they ever had before.

PART IV.

THE KINGDOM.

The Kingdom United. The Kingdom Divided.

The Fall of the Kingdom.

IX.

THE KINGDOM UNITED.

The Opportunity of the Hebrew Nation.—It is sometimes remarked that God's plan for the Israelites did not include vastness of territory nor commanding national supremacy. A more careful study of the history of the nation reveals the fact that its greatness along these lines was sadly limited by failure to come up to the measure of its constitutional law. The government rested on basal principles of truth which have stood for all time. Continued and unswerving devotion to these principles would have pledged Jehovah to protect and foster the nation. Their defeats and national restrictions were all self-induced. It is not difficult to see that the wisest plan was to condition their prosperity and restrict them to narrow territory. It was because they, the chosen people of God, failed to rise to the measure of their calling and privilege. It shall be our endeavor while studying the history of the Theocratic Monarchy to trace these limitations to their true cause and to discover their wisdom. They were the divine method to preserve the true worship of God, a worship which has always been the stimulus and directing agency in all really permanent advancement. At the same time let us not forget that the opportunity of the Hebrew nation was as wide as the earth and as long as time.

SAUL AND HIS REIGN.

It is impossible to understand the administration of Saul apart from the man. His reign was a transitional period and himself a transitional character. In him the office of

judge merged into that of a king. His administration began in the simplicity of a judgeship and ended in the regal splendor of a court. All transitional epochs and characters are full of contradictions and Saul and his times are no exception to the rule.

ANALYSIS OF I SAMUEL, CHAPTERS 13-31.

- I. Saul sacrifices. I Sam. 13: 1-16.
 - (1) The occasion. 13: 1-8.
 - (2) His excuse. 13: 9-12.
 - (3) Samuel's prophecy. 13: 13-16.
- II. The impoverished condition of the Hebrews. I Sam. 13: 17-23.
- III. Jonathan's victory. I Sam. 14: 1-23.
 - (1) The plan of attack. 14: 1-10.
 - (2) The victory. 14: 11-14.
 - (3) The pursuit. 14: 15-23.
- IV. Jonathan rescued by the people. I Sam. 14: 24-48.
 - (1) Saul's oath. 14: 24-26.
 - (2) Jonathan's offense. 14: 26-30.
 - (3) The spoil seized. 14: 31-35.
 - (4) Jonathan detected. 14: 36-43.
 - (5) The people rescue him. 14: 44-48.
- V. The house of Saul. I Sam. 14: 49-52.
- VI. God rejects Saul. I Sam. 15: 1-35.
 - (1) The sin of Saul. 15: 1-9.
 - (2) The Lord sends Samuel to him. 15: 10-11.
 - (3) The interview. 15: 12-23.
 - (4) The sentence. 15: 24-31.
 - (5) Agag slain. 15: 32-33.
 - (6) Samuel leaves Saul forever. 15: 34-35.
- VII. Samuel anoints David. I Sam. 16: 1-13.
- VIII. David introduced to Saul. I Sam. 16: 14-23.

IX. David kills Goliath. 1 Sam. 17: 1-58.

X. Jonathan's Love for David. 1 Sam. 18: 1-4.

XI. Saul as rejected king. 1 Sam. 18: 5—31: 13.

- (1) His first effort to kill David. 18: 6—20: 42.
- (2) David's flight. 21: 1-15.
- (3) His kindred resort to him. 22: 1-4.
- (4) Saul slays Ahimelech and the priests of Nob. 22: 5-19.
- (5) Abiathar comes to David. 22: 20-23.
- (6) David conquers the Philistines at Keilah. 23: 1-6.
- (7) Saul pursues him. 23: 7-26.
- (8) Jonathan and David meet. 23: 16-18.
- (9) An invasion of the Philistines calls Saul home. 23: 27-29.
- (10) Saul pursues David to En-gedi. 24: 1-3.
- (11) David spares his life and Saul returns home. 24: 4-22.
- (12) The death of Samuel. 25: 1.
- (13) David and Nabal. 25: 2-35.
- (14) David marries Abigail. 25: 36-44.
- (15) Saul pursues David. 26: 1-5.
- (16) David again spares him. 26: 6-25.
- (17) David takes refuge with Achish of Gath. 27: 1-12.
- (18) The Philistines prepare to invade Judah. 28: 1-2.
- (19) Saul consults the witch of En-dor. 28: 3-25.
- (20) The princes of the Philistines refuse to allow David to accompany them. 29: 1-11.
- (21) David conquers the Amalekites. 30: 1-31.
- (22) Saul's defeat and death. 31: 1-13.

The Character of the Man.—Saul was naturally well fitted to the work of consolidating the dislocated tribes of Israel. Noble and kingly in appearance, valiant in battle, enthusiastic for the nation, he was a king after the people's own heart. He had that wild perversity of nature which is always associated with ambition and power in those who are suddenly elevated to high position without previous preparation or self-discipline. Paroxysms of insane rage make dark, with bloody deeds and unjust persecution, what otherwise would have been a brilliant career. Saul's religion and morals were not blended. We have said that the authority of the Hebrew king lay in the mutual consent of the people and God. Saul could not rise to a sense of God's relation to the nation and his own relation to God. He did not see beyond the people and hence his administration was made to conform to their wishes. They wanted a king in order to be like other nations, and their king to be like other kings. This disposition in Saul manifests itself very early in his reign. He could not wait the gradual unfolding of God's plan, but rushed into the performance of religious services, altogether outside of his prerogatives, in a way that clearly indicates his failure to apprehend the basal truth of their national polity. Impending war was allowed to subordinate the religion of Jehovah which ought to have been made the center and circumference of every national enterprise. The same moral and spiritual obtuseness appears in his conduct during the campaign against the Amalekites. Required to ignore his own personality and to act as the servant of God, he continually made his individual will supreme. He was often scrupulous in keeping the letter of the law but never rose to a conception of the spirit of it.

But there was a brighter side to his character. He repented as only he can repent who has the elements of great-

ness in him. His love for Jonathan, so pure and so refreshing in the dark time, reveals a heart capable of great things. He loved David and, when uninfluenced by mad jealousy, treated him kindly. He was brave in battle and always found at his post of duty, even when he knew that to fight was to die. His character was lovely in many ways. In private life he would have been a good man—a man of influence and power. But he was caught in a current of events for which he was ill prepared. He went down; but his wrecked life turned the current towards submission to central government and thus prepared the nation for the Theocratic Monarchy under David.

His Work.—Saul did much for the nation. He laid the foundation for national glory and influence. Without unity of purpose and harmony of activity the tribes would have fallen a prey to the surrounding nations. He stirred the dying embers of national hope, and prepared the people to submit to a central administration of affairs, although it might not be altogether in accord with their own ideas. Thus his work prepared the way for better things by educating the people to submit to reform without revolution. He reigned about twenty years and died on the field of battle.

DAVID AND HIS REIGN.

The Bible gives much space to history and biography, because these are the concrete side of truth. They are word pictures setting forth the great principles of divine government in its practical working. Systems of theology may be formulated from God's providences toward his chosen people, but the teaching that has greatest effect on human life is that in which the underlying principles are set home by practical illustrations. The Bible is a textbook of God to teach the human race his justice and mercy, the defection of man and the way of restoration to di-

vine favor. Therefore, the lessons of Bible history have to do largely with sin and restitution. But the extended biography of David has a further purpose. He was raised up to fulfill a mission to the church of all time for which a varied experience was a valuable preparation. His greatness of soul as it appears in his treatment of the house of Saul, his ardent love for his children, his firm reliance on God, his buoyant nature and his courage to reform what he saw to be wrong in his own life are striking object lessons to all who aspire to nobility of character. His afflictions, his heartaches over the waywardness of his children, dearer to him than his own life, and his deep penitence for his sins, bring him into closest sympathy with a sinning and repenting and suffering world. His songs come to us to-day, rich in the subtlest shades of deepest feeling. At times in minor strains they reveal a heart sadly dejected and then again they ring with the bold notes of a triumphant faith. An extended biographical background is highly important to their great purpose in the Bible record. But in this study we are chiefly concerned with the history of the nation as the depository of the great truths of man's relation to God through the atonement of Christ. We shall not, therefore, undertake an extended study of the life of David. No character of the Old Testament is more widely or thoroughly known. While conscious of the fact that nothing conduces more to the development of what is worthiest in human life than a study of the deep exercises of the soul as they appear in the Psalms, yet we are restricted to an effort to gather from this history only what has specific national reference.

OUTLINE OF EVENTS OF SPECIFIC NATIONAL IMPORT.

I. David's relation to the house of Saul.

- (1) To Jonathan. 1 Sam. 18: 1-4; 19: 1-7;
20: 1-42.

- (2) Avenges the death of Saul. 2 Sam. 1: 1-16.
- (3) David's lament for Saul and Jonathan. 2 Sam. 1: 17-27.
- (4) David avenges the death of Ish-bosheth, Saul's son. 2 Sam. 4: 1-12.
- (5) His kindness to Mephibosheth Jonathan's son. 2 Sam. 9: 1-13.

II. David becomes king.

- (1) Anointed by Judah. 2 Sam. 2: 1-4, 11.
- (2) Abner makes Ish-bosheth king. 2 Sam. 2: 8-11.
- (3) Civil war. 2 Sam. 2: 12—3: 1.
- (4) Abner quarrels with Ish-bosheth. 3: 6-11.
- (5) Abner betrays him. 3: 12-21.
- (6) Abner's death. 3: 22-39.
- (7) Death of Ish-bosheth. 4: 5-8.
- (8) David anointed king over all Israel, 5: 1-5.

III. David makes Jerusalem his capital. 2 Sam. 5: 6-10.

IV. He brings the Ark to Jerusalem. 2 Sam. 6: 1-23.

V. He resolves to build a temple. 2 Sam. 7: 1-17.

VI. David's wars with foreign enemies.

- (1) With the Philistines. 3: 17-25.
- (2) Philistines, Moabites and Syrians. 8: 1-18.
- (3) Ammonites and Syrians. 10: 1—11: 1; 12: 26-31.

VII. Civil wars.

- (1) Absalom's conspiracy. 15: 1-12.
- (2) David's flight. 15: 13—16: 14.
- (3) Absalom's defeat and death. 18: 1-33.
- (4) David's return. 19: 11-40.
- (5) Sheba's rebellion. 19: 41—20: 22.

VIII. David makes Solomon king.

- (1) Adonijah attempts to seize the throne. I Kings 1: 5-10.
- (2) Bath-sheba intercedes for Solomon. I Kings 1: 11-21.
- (3) Nathan intercedes. I: 22-27.
- (4) Solomon anointed. I: 28-40.

David a Man after God's Own Heart.—Even a superficial study of David's story reveals a nobility of character and a capacity for great things far above the ordinary. Although his life was stained by some of the most heinous sins in the catalogue of crimes yet every student feels in him the touch of goodness as well as of greatness. These blots on his name are offset in a great degree by the sincere repentance of the man. A weak character never acknowledges a sin publicly, and will always attempt to explain away an error. But when the prophet Nathan brought David to a sense of his wickedness he immediately confessed his guilt and humbled himself before God. The language of the 51st Psalm reveals how deeply he felt his guilt. David was so far in advance of his age that the Bible student is liable to judge him in the light of modern Christianity. Justice requires that we estimate the man in the light of the oriental ethics of that day. His grossest sins would not seem so black if compared with the prevalent practices of the kings of the nations about him. No apology, however, will make black, white.

But the commendation of David that he was a man after God's own heart has specific reference to his administration of the government. It was widely known in the nation that he was God's choice to succeed Saul and yet he calmly waits the development of the divine plan. A human verdict would justify the persecuted David had he plunged the nation into civil war and waded to the throne through the blood of the royal family. Not until the death of Saul

did he make any effort to secure what was his by divine appointment. His conduct in this matter must have grown out of a true conception of God's relation to the nation and the relation of the king to God and to the nation. Let us recall here that one of the fundamental principles of the Hebrew polity made God the supreme ruler of the nation. God did not abdicate the throne when Saul was made king. The relation of the Hebrew king to the nation has something of a parallel in the relation that Herod of Christ's time bore to the Roman government. Saul's ambition was to establish a kingship after the fashion of other oriental nations and this was in accord with the mind of the people. David, chosen of God to be king, entered so heartily into the spirit of the Mosaic constitution that he made no attempt to coerce the will of the people. Throughout his whole reign we find the same willing subordination to God and hearty co-operation in his purposes for the nation. Abner and Ishbosheth attempted to usurp the throne, not David. Their course grew out of either an ignorance of the true object of their national existence or an unwillingness from personal considerations to fall into line with the divine purpose. Abner made his capital east of the Jordan and little by little won back from the Philistines what had been lost at the death of Saul. When all Palestine was in his hand except Judah he turned his forces against David.

Jerusalem Made the Capital of the Nation.—David reigned during the formative period of the Theocratic Monarchy of Israel. As soon as he was firmly established in his kingdom he located his government in a central city or capital. The tribes had taken a long step forward when they passed from a growing sentiment toward tribal supremacy to a willing concurrence in national sentiment. And yet the lesson as we shall see below was only partly learn-

ed. It was important to develop this spirit, or even to maintain it, that a fixed place should be established from which the ruler would issue his administration. He chose Jerusalem, either because he saw it to be best adapted to this end or because some of the promises of God to the nation clustered around it. It certainly was a wise choice. Its natural environments made it easy to be defended from the attack of enemies, and it was a little off the great highway of Egyptian and Assyrian armies. This fact lessened the liability of the Israelites to become involved in the perpetual wars of these nations.

The next move was to make Jerusalem the center of religious influence. David did this by preparing a place for the Ark of the Lord and bringing it to Jerusalem. He ordained priests and officers and singers from the Levites and inaugurated the splendor and stately ceremonialism which attaches people so closely to a religion and holds them to it even after the true spirit of worship has disappeared from it and left nothing but the driest forms. The wisdom of this policy appears when it is remembered that a people in the state of intellectual culture of the Israelites of David's time are always intensely religious. The wisdom of it appears still more plainly when we remember that God's purpose in the nation was religious. Their religion was always the greatest cementing power in the nation. Political and religious considerations made it important that the nation should look to its capital as the home of their faith and the seat of their king. Long pilgrimages to Jerusalem would be counted no hardship, for the imposing ritual of their religious ceremonies would gratify the worshipper and the splendor of the royal court would create zeal for the nation.

National Institutions.—I. Military organization. This in all probability was instituted in Saul's time. He brought

the army to a very high state of efficiency. It included all males in Israel capable of bearing arms. It could be called out in time of war or to meet any emergency. It was the national guard, and was divided into twelve parts or battalions, each of which was commanded by an officer from the regular army. The Commander-in-Chief of the army stood next to the king, and in the absence of the king had control of the whole force. During the reign of David this position was held by Joab, whose influence with the army was even greater than that of David. The body-guard of David, although containing some foreigners, was commanded by an Israelite, Benaiah, a valiant and devoted man. The six hundred who had been with David in his exile were still retained and were the nucleus of his army. These were divided into companies and well officered.

2. Social and Moral Institutions.—Some of David's social and moral institutions were for pastoral, agricultural and financial purposes. Each tribe, as in the time of the Judges, had its elder or chief. Beside these there was an inner circle or cabinet of advisors and secretaries, who had special national duties to perform. Among these may be mentioned two prophets, who were within the immediate call of the king. Their duties were somewhat mixed, pertaining both to civil and ecclesiastical affairs.

3. Religious Institutions.—These were peculiar to the nation and were very elaborate. There were two High Priests taken from the rival houses of Aaron. The union of the religious and secular in the nation appears in the divisions of the Levites recorded in 1 Chron., chapters 25-26.

(1) The Porters. 26: 1-19.

(2) The Treasurers. 26: 20-28.

(3) Officers and Judges. 26: 29-31.

The twelve Captains, one for each month, are given in

1 Chron. 27:1-15. The Princes of the tribes, in 1 Chron. 27: 16-34.

Danger Lines.—David conquered the Moabites, Edomites, Ammonites, Philistines, Syrians and other less important tribes. He pushed the national boundaries to the widest limits they ever attained. No other period of Hebrew history is marked by so great an advancement in power and civilization. The real merit of the Mosaic constitution appears more clearly than ever before. Though imperfectly administered, it made not only a happy, prosperous people, but advanced them from an insignificant place among the nations, to a position of commanding influence. Still there were danger lines in the nation. Tribal jealousies rose from time to time. The strong tribe of Ephraim felt that Judah had more than her share of honor in that both king and capital were hers. Part of the territory began to be called Israel and the other part Judah. It appears more plainly when Sheba the Benjaminite attempted to lead the ten tribes in a revolt against Judah. His cry was, "We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel." 2 Sam. 20: 1.

Another danger line was the oriental disposition toward despotism and oppression on the part of those in power. This will appear when we study the disruption of the kingdom during the reign of Rehoboam. No form of polity has ever approached the Hebrew government in grandeur, purity, simplicity, and beneficence. Men were incompetent then to grasp the possibilities of it. Mankind has never been able to subordinate the selfish and carnal in themselves to the degree which the constitution of Israel required. In this regard it is the goal towards which national effort should be directed. But passion and ambition corrupted this divine institution. As soon as the

kingdom was fairly established the regal authority was exercised to gratify unholy desires. The seeds of civil strife were sown which came to fruitage in the efforts of David's sons to usurp his throne. Although unsuccessful these efforts would lessen any natural abhorrence for civil strife that existed in the nation and make it easier to lead disaffected tribes into revolt. The germ of discord was planted and the influence of it may be traced to its culmination when David's grandson was on the throne. Had men been more perfect the government would have stood forever and would have been a mighty agent in national elevation even now. As it was, no form of government could have done more, and the stability of the civilized nations to-day may be traced to the uplifting influences of the Mosaic constitution.

The Reign of Solomon.—We have two biblical sources of information in regard to Solomon and his reign—the Books of 1 Kings and 2 Chronicles. Kings is annalistic in character and Chronicles religious. Kings was probably written near the time of the exile to arouse the people to faith and action, while Chronicles was written after the exile to encourage the Israelites. The one is written from a prophet's point of view and the other from a priest's. Kings deals with the providences of God to keep the nation pure, and his judgments to bring it back to the right when it had plunged into sin. Chronicles presents, in the main, the goodness of God and his deliverance of his people. The Book of Kings has the mercy of God as a background to judgment and Chronicles the judgment of God as a background to his mercy. After the revolt of the ten tribes Chronicles records most fully the events of the southern kingdom.

OUTLINE OF PRINCIPAL EVENTS OF SOLOMON'S REIGN.

- I. He puts Adonijah to death. 1 Kings 2: 13-25.
- II. Expels Abiathar and puts Joab to death. 1 Kings 2: 26-34.
- III. Solomon makes an alliance with Egypt. 1 Kings 3: 1.
- IV. He asks God for wisdom. 1 Kings 3: 2-15.
- V. His daily provision. 1 Kings 4: 22-28.
- VI. His agreement with Hiram in regard to material for the temple and builders. 1 Kings 5: 1-12.
- VII. Solomon's levy from Israel. 1 Kings 5: 13-18.
- VIII. Description of the temple. 1 Kings 6: 1-38.
- IX. His palaces. 1 Kings 7: 1-12.
- X. The brass work for the temple. 1 Kings 7: 13-51.
- XI. Dedication of the temple. 1 Kings 8: 1-66.
- XII. Solomon builds a navy. 1 Kings 9: 26-28.
- XIII. Visit of the Queen of Sheba. 1 Kings 10: 1-13.
- XIV. Solomon's riches. 1 Kings 10: 14-29.
- XV. His wives. 1 Kings 11: 1-3.
- XVI. Last years of Solomon's reign. 1 Kings 11: 4-43.
 - (1) His idolatry. 11: 4-8.
 - (2) The disruption of the kingdom foretold. 11: 9-13.
 - (3) Hadad the Edomite returns from Egypt to revolt against Solomon. 11: 14-22.
 - (4) Syria revolts. 11: 23-25.
 - (5) Jeroboam promoted. 11: 26-28.
 - (6) The prophecy of Abijah. 11: 29-39.
 - (7) Jeroboam flees to Egypt. 11: 40.
 - (8) Solomon's death. 11: 41-43.

Solomon as a Man.—Solomon had grown up in the royal court during the evils that had shadowed the closing years of David's life. Bath-sheba was his mother and Nathan

the prophet his teacher. He came to the throne in a great national crisis, when unfilial rebellion had undermined the throne of David, and Adonijah, next in age to Absalom, was seizing the reins of government. By the quick, decided action of David, supported by Nathan, Zadok, and Beniah, the rebellion was crushed without a blow and Solomon made king. The Bible gives but few personal incidents of Solomon. It has much to say of his age and court. He started well. His conscience seemed keen and his fidelity to God great. His prayer at the dedication of the temple is evidence that he had no low, material conception of God. The waywardness and idolatry of his later years was not reached by a plunge. The Song of Solomon, Proverbs and Ecclesiastes are the three books of the Bible attributed to him. They fit the experiences of a lofty nature and well stored mind on which sinful indulgence has placed a withering hand. The Song of Solomon is a work of innocence and piety. It is a beautiful description of a tender and fervent love, perfectly pure in its aspiration and happy in the consciousness of a reciprocated affection. The Proverbs have the cold, intellectual character of the moral philosopher. They are funds of practical wisdom for real life. They never apologize for the force of temptation and do not blend error and truth. The Ecclesiastes bear the stamp of old age. Many of the expressions appear to be those of a cynic. The irony and sarcasm which lurk in the book are natural to one who has tested the vanities of self-indulgence and found them unsatisfactory and tormenting. Even wisdom is but wormwood in the presence of a wasted life.

Solomon's Foreign Policy.—The reign of Solomon marks the culmination of the Hebrew monarchy. The territory was bounded by Lebanon on the north, the Euphrates on the east, Egypt on the south and the Mediteranean Sea

on the west. It became a great world power, and Solomon was in a position to treat with Egypt and other great nations on favorable terms. Statecraft may have recommended that he cement his relations to these nations by marrying into their respective royal families, yet it was in direct violation of the law of God and out of keeping with the high destiny of the nation. It was his wives that led him into idolatry. To build palaces for them and to support them in royal style embarrassed him financially so that he was obliged to levy heavy taxes on his subjects from Dan to Beer-sheba. His foreign policy favored commerce with other nations. While this would remove some prejudices from the Jewish mind, it also introduced into the nation a foreign luxury not at all in keeping with a pure spiritual worship of Jehovah. No doubt his prosperity and grandeur would be highly flattering to the nation, but it was an element of weakness that became mighty in its influence.

The Nation Under Solomon.—The enforced labor and heavy taxes necessary to support the splendor of the king were most destructive to national wealth. A nation's wealth is always based on private industry, on farms and manufactories and not on public buildings and gorgeous palaces. The influence of Solomon's course led the people from agricultural pursuits into commercial enterprises. It is a maxim of political economy that commerce is conducive to national prosperity. This can be true only when the commerce is really national. In Solomon's case it was almost if not entirely regal. It was not the natural development of the resources of the nation, nor was it an impetus to private enterprise. It did not bring to the ordinary channels of Hebrew activity any life-quickenning influence. The close relations which Solomon instituted with other nations led the people into a fatal indifference to the wor-

ship of Jehovah. The glory of the royal court would have led a stouter heart than Solomon into sin. Stanley says of him: "When the youthful monarch repaired to these gardens in his gorgeous chariot he was attended by nobles whose robes of purple floated in the wind and whose long black hair powdered with gold dust glistened in the sun, while he himself, clothed in white, blazing with jewels, scented with perfumes, wearing both crown and scepter, presented a scene of gladness and glory. When he traveled he was borne on a splendid litter of precious woods, inlaid with gold and hung with purple curtains, preceded by mounted guards, with princes for his companions and women for his idolaters, so that all Israel rejoiced in him."

The Temple.—The Mosaic institutions were adapted to the nation during their wilderness experience; they were found to be perfectly applicable to the period of the Judges; under David their beauty and power appear as never before. They manifest the characteristic trait of the true religion, viz.: that no phase of life is so low and no culture so high as to lessen the adaptation of the religion to it. The building of the temple would revive religion in the nation. When it was completed it was the greatest architectural product of the age. Its dedication was fittingly solemn and impressive; but it is safe to conclude that its influence toward spiritual worship was not so great as one would reasonably expect. It, had, however, great political significance, and whatever ministered to the welfare of the nation was of course a conservative element in their worship.

Solomon's reign was the beginning of the end. Influences which could never afterward be entirely eradicated took hold on the vitals of the nation. As a natural result of his rapid plunge into idolatry the prophets of Jehovah were either banished from the court or frozen out

of it. Thus the restricting and directing influence of this institution was lost to the nation and nullified in the life of the king. The subsequent history of Israel is a record of the struggle of the divine purpose with the weak and erring human will to bring down to all ages the finished scheme for God's reconciliation to man.

THE DISRUPTION OF THE KINGDOM.

Solomon had led the nation into almost hopeless opposition to the plans of God, and, therefore, had bequeathed to his son a task of reformation for which his character and culture wholly incapacitated him. The narrowed political sphere of the nation was not the inevitable result of contact with foreign culture and worship. It became the inevitable, only because of the weakness of the king and the proneness of the people to follow the infatuating practices of their heathen neighbors. The wide expansion of the Christian religion and the relation it bears to the Hebrew faith prove both to be capable of length and breadth as well as depth and height. The exclusiveness of the Hebrew nation was a divine condition imposed on account of the moral weakness of the people. Moral strength had largely broken down the barriers of isolation in David's time. The degeneracy that followed again narrowed the horizon of the nation.

Biblical History.—It is important at this point that we recall the prominent characteristics of biblical history. A unity of thought, sentiment and practical aim underlies it all. Its purpose is a revelation of the moral character of God in personal relation with mankind and with each individual. It is religious to the very core, not a completed religion, but one of progressive development. The history of the Bible has very little meaning apart from this fact, but no history is so full of meaning to the world

when viewed in the light of its purpose. It is to be expected,

1. That divine judgments for sin will take a prominent place in the narrative.

2. God will be related to these judgments in such a way that no thoughtful student can fail to note his agency and purpose. At the same time the forces of nature and society are generally made the divine executioners.

3. Symbolic worship and priestly mediation will be woven into this history for they were divinely instituted means to the education of the people into the idea of atonement.

4. Prophetic interpretation of the law and revelation of God's will occupies a wide place in the later history of the nation. This was the chief agency in the development of the religion.

5. A thread of personal experience runs through the whole narrative which brings the divine administration to bear upon individual aspiration and experience.

OUTLINE.

I. Solomon's relation to the disruption.

(1) Impressment of labor. 2 Chron. 2: 17-18;
1 Kings 5: 13-16.

(2) Immense public works. 1 Kings 7: 1-12;
9: 17-19.

(3) Excessive taxes. 1 Kings 12: 4.

(4) His idolatry. 1 Kings 11: 1-10.

(5) Opposition of the prophets. 1 Kings 11:
29:39; 11: 21-24.

II. Rehoboam's course.

(1) Goes to Schechem to be crowned. 1 Kings
12: 1-2; 2 Chron. 10: 1.

(2) The northern tribes call Jeroboam from
Egypt. 1 Kings 12: 2-3; 2 Chron. 10: 2-3.

- (3) Their request of Rehoboam. 1 Kings 12: 4-5; 2 Chron. 10: 4-5.
- (4) Rehoboam's answer. 1 Kings 12: 6-15; 2 Chron. 10: 6-15.
- (5) The revolt. 1 Kings 12: 16-17; 2 Chron. 10: 18-19.
- (6) Rehoboam's effort toward reconciliation. 1 Kings 12: 18-19; 2 Chron. 10: 18-19.
- (7) Jeroboam made king of the northern tribes. 1 Kings 12: 20.
- (8) The Prophet Shemaiah advises Rehoboam against war. 1 Kings 12: 21-24; 2 Chron. 11: 1-4.

Remote Cause of the Disruption.—The Hebrew commonwealth was adapted in code and aspiration to a worldwide dominion. God's method in history is not magical. He generally allows the effect to follow the cause. But the effect of a cumulative cause in physics always lags behind the cause. It is the same in social and civil affairs. The faithful and loyal administration of their inspired constitution insured to the Israelites prosperity and power. David's reign of righteousness was the cumulative cause and Solomon's prosperity was the effect. This fact is crystalized into the oft-repeated expression: "For my servant David's sake." This cannot be construed to eliminate the divine agency from history. It simply brings us back to the great fundamental principle that God uses secondary agencies to bless or to punish mankind. The length of time required and the variety of agencies are proportionate to the magnitude of the effect. On the same principle it is reasonable to suppose that Solomon's reign would result disastrously to their national hope. And so it did. The prospect for national greatness was never again so bright. It cannot be said that the only cause of the dis-

ruption of the kingdom under Rehoboam was the foolish advice of the young men. These young men were a product of despotism. They were haughty and foolish, because they had been brought up at a frivolous, corrupt, pleasure seeking court. The nation broke apart along the the line of cleavage disclosed by Sheba's rebellion in the time of David. The tribes, especially the strong tribe of Ephraim, were jealous of Judah. The danger line had always existed in the nation. Strong, wise and faithful administration of the law might eventually have obliterated it; but the whole trend of the government during Solomon's reign was toward disintegration.

Such a revolt could not have occurred in any other oriental nation. The Hebrews lived on a political plane far above eastern despotism. Long years of exercise of political rights rendered it impossible that a monarch or two should lead them into a willing surrender of these rights. A people who have once enjoyed an intelligent and wise government make very dangerous subjects to a haughty and tyrannical ruler. The rupture was complete. There was no disposition on the part of either to heal the breach.

The Immediate Cause.—Rehoboam seems to have settled himself in his father's throne much as an eastern despot would have assumed it. His purpose was to ignore the Mosaic plan for the succession of kings which made the concurrence of the people necessary. After he had been on the throne a year he went to Shechem, a city of the tribe of Ephraim, to receive the endorsement of the tribes. The movement is significant. That he should, at a late date, leave his capital and go to a distant city of his kingdom to be crowned suggests at least that the proposition came from the northern tribes with an emphasis that brooked no denial. Further evidence may be gleaned from the preparation of the northern tribes for the event.

Jeroboam, whom Solomon had banished to Egypt, had been recalled. The whole course of the ten tribes was outlined. It was not a spasmodic outburst of passion. The representatives of the tribes approached Rehoboam in a firm but respectful manner and made a very reasonable request. The demand was met with unreasonable despotism. The eyes of the poor weak king were not opened to the situation until his trusted servant had been put to death. The work of three generations was overthrown, but not in a moment. The revolution was short and quick but the energy of it was the product of many years.

It Was from the Lord.—The revolt of the ten tribes was the legitimate outgrowth of their constitution. This constitution was unifying in its influence; the abuse of it was disintegrating in tendency. God gave it to the nation, and it held, potentially, wideness of domain and great temporal prosperity, and the fullest freedom. It has often been remarked that the punishments of God are made to grow naturally out of the sin. It is in this sense that the disruption is to be considered a punishment. Because God overruled it so that it became a conservative measure for good does not lessen the force of its penal influence. The crisis was a religious one. The prophets understood that regal splendor and luxury were not conducive to pure religion. The expansion of commerce with other nations brought idolatry into repute among the Hebrews. The hope of the nation lay in the centralization of worship. The disruption was a step toward this end. There was but one Jerusalem and the worship of the northern kingdom magnified this point. While it was a movement in the direction of entire loss of local national life, yet it was an advance in religious development.

Both Kingdoms Theocratic.—In the deeper sense of the term all governments are theocratic. A change of dynasty

is not a change of government. The revolt of the ten tribes was far more than this. The northern kingdom, like all nations, was a growth. Its environments, however, were such, and God's relation to it was such, that one would have expected an exact copy of the kingdom of David. The human element introduced influences that made these nations unlike each other. And yet God's relation to them was the same. They had the same fundamental law; they had the same religion, and they had the same high hope. The northern kingdom had the advantage in territory and the southern, in the machinery of worship. Part of the tribe of Dan clung to Judah and part of the tribe of Benjamin. The tribe of Simeon had never succeeded in developing strength and organization to protect itself, and it naturally clung to Judah. The rest of Palestine comprised the kingdom of Israel. That God did not cast off the tribes of Israel is fully confirmed in their history. The northern kingdom was the scene of many very striking illustrations of God's goodness and power. For many years it was the home of the prophets, and their burning words of admonition and their earnest efforts to bring the nation into line with the Mosaic constitution proves beyond a doubt that God still fostered them as his peculiar people.

It is in point here to present a brief forecast of the history of the two nations. Israel fell into sin much more quickly and deeply than Judah. The divine judgment overtook them one hundred years sooner. Thirteen monarchs reigned over Judah and twenty over Israel. The kings of Israel without exception walked in the ways of Jeroboam, the son of Nebat, and during the reign of three of them the worship of Baal was the established religion. Five kings of Judah were distinguished for piety and the remaining eight wandered far from God. Three of them

were decidedly wicked, and Jehoram introduced the worship of Baal. The reigns of the wicked kings in Judah were uniformly short and they were generally succeeded by righteous rulers. Four-fifths of the time Judah was governed by kings who were loyal to the Mosaic law. It is easy, therefore, to predict which nation influenced the civilization of the world the more, and which nation was made the custodian of the Christian religion.

X.

ISRAEL—JEROBOAM I.—JEHORAM.

JUDAH—REHOBOAM—ATHALIAH.

In order to obtain a full and well-defined knowledge of both kingdoms we think it best to study them together. In this way the relation of each to the other and of both to other nations may be made more prominent. The two kingdoms had the same form of government. Each bore the same relation to God. In each the king derived his authority from God and the people. But their trend of development was different. In the northern kingdom it was toward a military despotism and in the southern toward a fixed hereditary line of kings. From Jeroboam to the destruction of Israel was about 254 years. Judah survived about 100 years longer. The history of Israel may be divided into four epochs:

- I. The rise of idolatry, or from Jeroboam I. to Zimri. Three dynasties.
- II. Idolatry dominant, or from Omri to Jehoram. One dynasty.
- III. The influence of idolatry somewhat reduced, or from Jehu to Zachariah. One dynasty.
- IV. The period of decline, or from Shallum to Hoshea; idolatry bearing its legitimate fruit. Four dynasties.

Syria	Ben-hadad II		Hæzael	
	889	877	853-852	842
Israel	Omri	Ahab	Ahaziah	Jehoram
	{ Elijah. 1 Ki. 17:1—19:21; 2 Ki. 4:1—6:23. 2 Ki. 2:1-18.		{ Elisha.	
Judah	Jehoshaphat		Joram	Athaliah
			849	844-842 836
Assyria	Raman-nirari.			

ANALYSIS: ISRAEL DURING FIRST EPOCH.

- I. Jeroboam establishes his capital at Schechem. 1 Kings 12: 25.
- II. Establishes a worship. 1 Kings 12: 26-33.
- III. A prophet denounces his worship. 1 Kings 13: 1-32.
 - (1) The message. 13: 1-3.
 - (2) Jeroboam's hand withered and restored. 13: 4-6.
 - (3) His hospitality extended to the prophet. 13: 7-10.
 - (4) The young prophet deceived. 13: 11-19.
 - (5) He is punished for disobedience. 13: 20-25.
 - (6) The old prophet buries him. 13: 26-32.
- IV. Jeroboam's impenitence. 1 Kings 13: 33-34.
- V. The ruin of Jeroboam's house foretold. 1 Kings 14: 1-18.

- (1) His son Abijah sick. 14: 1.
- (2) His wife visits the prophet Ahijah. 14: 2-4.
- (3) Ahijah's prophecy. 14: 5-16.
- (4) Abijah's death. 14: 17-18.
- VI. Death of Jeroboam. 1 Kings 14: 19-20.
- VII. Nadab's reign. 1 Kings 15: 25-26.
- VIII. Baasha destroys the house of Jeroboam. 1 Kings 15: 27-31.
- IX. Baasha's reign. 1 Kings 15: 32-34.
- X. Jehu prophesies against Baasha. 1 Kings 16: 1-4.
- XI. Death of Baasha. 1 Kings 16: 5-7.
- XII. Elah's reign and Zimri's conspiracy. 1 Kings 16: 8-14.
- XIII. Zimri's reign and death. 1 Kings 16: 15-20.

The Character of the Northern Kingdom.—The northern and southern kingdoms differed widely in character.

The prophets looked upon the revolt of the ten tribes as a reform measure and, true to their office, they espoused the cause of Israel. The spirit of the revolt in so far as the people were concerned was not religious, but political. Under Solomon and Rehoboam the nation seemed to be plunging into hopeless apostacy from God. It possessed, however, inherent conservative principles which would eventually have instituted a reform. These were the great principles of their religious faith, the foundation on which was built the superstructure of their national system. They had become inseparably related to the temple and its service. Their worship had not yet woven itself into the fiber of the Jewish character to such a degree that a dismembered portion of the nation would be true to its fundamental constitution, either from a political or religious point of view. The genius of the kingdom of Israel was purely political. Religion was made to do service to ambition. It did not have the energy that would bring it into sharp

conflict with national corruption and, therefore, the descent into idolatry was gradual and smooth, but irretraceable. The spirit of the age exalted military prowess above all other national functions. The prophets discovered this very soon, and their attitude to the kingdom was a long protest. The nation was still God's chosen people and no doubt many of the common people remained true to their faith. The divine policy never destroys a nation until reform influences have failed..

Many prophets were sent to Israel, and their words of expostulation and warning form no inconsiderable portion of the prophetic writings of the Bible. They have thus been an advantage to the world ever since and no doubt were a great help to the true worshippers of the kingdom then. When the judgment of God swept the nation out of existence Israel was without excuse. She had had great possibilities. She had the indorsement of God and assurances of his protection so long as she remained true to him. It was her own fault that faith in Jehovah had not taken a deeper hold on the national conscience. God is true to to his own work and, therefore, respects man's free agency. He never coerces the human will. In his omniscience he knows the end from the beginning, but he multiplies mercies and good influences to men and nations until the exacting sceptic fails to find opportunity to cavil at the divine government.

Jeroboam's Religious Policy.—The revolt of the ten tribes did not break the religious unity of the nation. Jeroboam had reason to fear that this unity endangered his throne. Nothing is more potent to bind people together than a common religious sentiment, especially if their views are peculiar to them. To counteract the temple influence he set up two centers of worship, one at Bethel, in the extreme south of his kingdom, and one at Dan, in the ex-

treme north. He consecrated priests and inaugurated the whole ritual of Jehovah worship. He also established a great religious festival, making it one month later than the Passover. His plan was successful. All the people resorted to Bethel and to Dan. But his whole project was impious. The evil resulting from it was augmented in every detail, and the successful execution of it settled idolatry more crushingly on the nation. It does not palliate his sin in the least to say that Jeroboam did not intend that the golden calves should be worshipped, but that they were simply symbols of Jehovah to take the place of the ark and the temple in Judah. The whole system was a deliberate and daring defiance of Jehovah. It was evidence of lack of faith in the God who had given him his kingdom, and who had promised to establish his house if Jeroboam were loyal to him. The ultimate influence of Jeroboam's religious policy is incalculable. He led a great people into sin. Surely we have here a striking illustration of the persistence of human influence in the world. The history of the kings of Israel almost always closes with the sad refrain, "The sin of Jeroboam, the son of Nebat, which made Israel to sin." The descent into pure idolatry was not very rapid. The faith of Israel in the God of their fathers was not very strong. The pretence of worshipping God under the form of images gradually neutralized this faith until it was wholly lost. He gave a false direction and tone to their spiritual life by his studied imitation of God's appointed worship.

When the young prophet denounced the altar on which Jeroboam was offering an unholy sacrifice he struck at the very root of the sin of the northern nation. His sad death and pathetic burial were an object lesson to the nation on obedience to the divine commands, and the monument reared over his grave by the old prophet was a standing

rebuke of their national life. Three hundred years afterward Josiah destroyed the altar. The absence of haste in God's methods is worthy of remark. It is when we bring into view centuries of time that this principle comes to the surface with overaweing power. To understand the sin of Jeroboam is to understand the moral of this part of history. Human judgment said political division necessitated a break in the religious unity of the nation, but divine wisdom had adapted that religion to man's nature, and, therefore, to every nation of any time. Jeroboam's counterfeit failed and brought irretrievable loss to the nation. The church to-day will fail to conserve the interests of our nation whenever she loses the energy to explode schemes of fraud and systems of iniquity and vice, even though to do so shake her from center to circumference. The religion of Israel was not aggressive against evil; therefore, it gradually lost influence until itself was lost.

Jeroboam's Political Policy.—The political environments of Israel favored the development of a military spirit. Syria on the north became a prominent factor in the politics of Asia about the time of the disruption of the Hebrew nation. David had subdued Syria, but she had successfully revolted from Solomon. She was a natural and implacable enemy of both Israel and Judah. Phoenicia was generally friendly to Israel. Judah on the south was in a state of chronic hostility to Israel. Jeroboam very soon learned that his course had lost to him the divine intervention and that his protection must come largely as it did to other nations through his military organization. This idea, moreover, was not foreign to his nature and education. He had seen the influence of a strong army in Egypt and in his own country in David's time. The importance of the army was unduly magnified. Its officers were the political intriguers of the day. It became the only line of promo-

tion in the kingdom. Thus the nation drifted away rapidly from the Mosaic constitution, which gave the people a voice in the selection of their officers. It was easy for the idol of the army to usurp the throne. The king's security rested in his military activity and military success. He was not safe if the army was idle. It is a little difficult at this day, when the machinery of death is so perfected that it has robbed war of much of its glory, to appreciate the hold a successful officer had on his army. It is difficult to appreciate the influence of an army on a nation, when heroes were deified and the poetic impulse expended on praises of those who fell in battle.

Jeroboam established two capitals, one east and one west of the Jordan—one at Penuel, in the tribe of Gad, and one at Shechem, in the tribe of Ephraim. He improved and beautified these very much. Afterward he built a royal residence at Tizrah. Whether these projects were in imitation of the course of Solomon that he might thereby secure a greater influence with his people or whether they were to gratify a taste for luxuriousness in himself we do not know. They were instrumental in later years in fostering sensuous indulgence in the king and thereby incapacitating him to retain the allegiance of the army. The political career of Jeroboam brought the nation back to the days of Saul, largely deprived the people of their civil rights and gave it a fatal trend toward anarchy and dissolution.

ANALYSIS: JUDAH DURING FIRST EPOCH.

- I. The prophet prevents civil war. 2 Chron. 11: 1-4.
- II. Rehoboam fortifies his kingdom. 2 Chron. 11: 5-12.
- III. The Levites and others come to Judah. 2 Chron. 11: 13-17.
- IV. Rehoboam's policy. 2 Chron. 11: 18-23.

- V. Invasion of Shishak. 2 Chron. 12: 1-12.
- VI. Death of Rehoboam. 2 Chron. 12: 13-16.
- VII. Abijah's reign. 2 Chron. 13: 1-22.
 - (1) War with Jeroboam. 13: 1-15.
 - (2) Jeroboam defeated. 13: 16-20.
 - (3) Abijah's death. 13: 21-22; 14: 1.
- VIII. Asa's reign. 2 Chron. 14: 2—16: 14.
 - (1) He strengthens his kingdom. 14: 2-8.
 - (2) Invasion of Ethiopians. 14: 9.
 - (3) Asa conquers them. 14: 10-15.
 - (4) The prophecy of Azariah, the son of Oded. 15: 1-7.
 - (5) Judah makes a covenant with God. 15: 8-15.
 - (6) Asa's reforms. 15: 16-19.
 - (7) Baasha invades Judah and fortifies Ramah. 16: 1.
 - (8) Asa hires the Syrians against Baasha. 16: 2-6.
 - (9) Hanani reproves Asa. 16: 7-9.
 - (10) Asa imprisons the prophet. 16: 10.
 - (11) Asa's death. 16: 11-14.
- IX. Jehoshaphat's reign. 2 Chron. 17: 1—21: 1.
 - (1) His goodness and prosperity. 17: 1-19.
 - (2) Makes peace with Israel. 18: 1.
 - (3) The two kingdoms unite against Ramoth-gilead. 18: 2-3.
 - (4) The false prophets. 18: 4-5.
 - (5) Micaiah's vision. 18: 6-27.
 - (6) The combined armies defeated. 18: 28-34.
 - (7) Jehu reproves Jehoshaphat. 19: 1-3.
 - (8) Instructs the judges of his kingdom. 19: 4-11.
 - (9) Invasion of the Moabites. 20: 1-4.

- (10) Jehoshaphat's prayer. 20: 5-13.
- (11) The revelation of Jahaziel. 20: 14-17.
- (12) The Moabites conquered. 20: 18, 30.
- (13) Jehoshaphat reproved by Eliezer for wicked league with Israel. 20: 31-37.
- (14) His death. 21: 1.

Influences Effecting the Development of the Two Kingdoms.

—The kingdoms of Israel and Judah were essentially different. Chief among the influences operating to make them unlike was their attitude to the religion of the Mosaic institutions. But before the disruption, the religion was the same in all parts of the nation. The inquiry is therefore relevant, why did the same religion allow different trends of development in national polity?

1. The distance of the northern tribes from the center of their religious administration lessened the effect of their worship. True enough, the worship of Jehovah has always been a spiritual worship and he is omnipresent; but the Hebrew mind had not risen to a conception of the personal presence of God away from the dedicated symbolism of that presence. It is not unreasonable to believe that parts of the nation remote from the capital eventually come to feel that they were practically beyond the immediate care of God, except at the great religious gatherings in Jerusalem. They would become so cold and indifferent that their religion would cease to be either a stimulus to them or a restraint. The natural impulses toward material wealth would, therefore, lead them inevitably into purely worldly effort. This is true not because the religion of Jehovah is inadequate to repress and direct human effort, but because it is a religion of moral suasion and not of coercion. One of the crowning distinctions of the Hebrew-Christian faith is that it respects man's free moral agency, and influences him by motives

addressed to the will through the understanding. Only thus can the human life develop its God-likeness and attain to its highest possibilities of greatness and glory. At the same time it permits man to reject its councils and to follow the devices of his own heart.

2. The topography of Palestine gave Judah a religious advantage over Israel. During the greater part of the history of the two kingdoms Egypt was one pole of the political world and Syria, Assyria or Babylon the other. The commerce of these countries was through Palestine or directly through the northern kingdom. Israel was thus brought into the closer contact with foreign culture, worship and enterprise. Solomon had made Jerusalem a great center of traffic, but it was almost entirely personal; hence when he died, Jewish commerce ceased in a great measure. Moreover these countries sometimes led their armies through Palestine in campaigns against each other. The Israelites would not be slow to imbibe the martial spirit. Jerusalem lay a little off the great highway of nations. In this way the physical features of the land gave Judah an isolation favorable to meditation, while they gave to Israel incentive to active and aggressive self-assertion. In view of these things it is not strange that Israel should develop into a military kingdom, and that religion in Judah should have the strength to hold her to a closer observance of her Mosaic constitution. Early French and early English history illustrates these two trends of national development. France, like Israel, allowed the army to become supreme and gradually, as it became stronger, to filch the civil rights of the people from them. The king became a military despot. In England, the army never became supreme. The barons refused to surrender their rights. By keeping their hands on the pocketbook of the nation they were able to dictate the king's military enterprises. England's

prosperous career and her free institutions vindicate the wisdom of her policy. The checkered history of France and the turbulent career of Israel are closely parallel. A military administration is not conducive to personal liberty nor to the development of the natural resources of any country. It was not in keeping with the constitution of the Hebrew commonwealth, and it bore, in the northern kingdom, the legitimate fruit of anarchy and oppression.

The Southern Kingdom During the First Epoch.—The disruption of the kingdom seemed to sober Rehoboam and he ruled in the fear of the Lord for three years. But whenever he had affected a reorganization of the kingdom and fortified his towns, he instituted high places for the worship of idols. The divine punishment came speedily through natural social causation. The prophet Shemaiah sealed the lesson home to Rehoboam. Shishak ransacked Jerusalem, carried away the gold of the temple, and left the nation so poor that they substituted shields of brass for the splendid gold ones Solomon had made. Philistia and Edom also rebelled and Rehoboam's fancied security was broken. It was this false sense of security that led him into indulgence and idolatry. The human and divine appear here as a double thread of motive and purpose. Shishak was purely selfish, and yet unknown to himself, unknown to his army, and unknown to Rehoboam, until the prophet revealed it, was the purpose of God to break down idol worship in the nation.

Abijah, Rehoboam's son, was more warlike than his father. He was the offensive party in a war with Jeroboam. He hired Syria to attack Israel on the north but with very indifferent success, for Damascus was the natural enemy of both Israel and Judah. Abijah gained a decided victory over Jeroboam which enabled him to secure and fortify several border towns, but which did not encourage him

to push the war further into Jeroboam's territory. He was the son of Maacha, Rehoboam's favorite wife, a strong character with a pronounced tendency to idolatry. She was the queen mother, a personage of great influence in the kingdom. Her influence was altogether against the true worship of Jehovah.

Asa's reign was long and prosperous. During the first ten years of it he was occupied largely with reforms. The enemies around him seemed only to strengthen his faith in God. When the Ethiopians invaded Judah with an army of about a million Asa's faith triumphed in a prayer that may well be made a model for prayers in times of distress. In the fifteenth year of his reign he called a great assemblage of the people and renewed their covenant with the Lord. The tenor of the renewed covenant indicates that they rose superior to the symbolism and recognized that the service God wants is a heart service. Some years of peace and quiet ensued, during which Asa's unexercised faith seemed to weaken; for when Baasha invaded Judah he was weakest where he once had been strongest. His heart failed him, and he bought the help of Ben-hadad. However, wise this may have seemed from a secular statesman's point of view, it was against the spirit of the Hebrew institutions. It had a tendency to weaken the national faith, and, therefore, called forth the protest of the prophet. Asa, his heart unhumbled and uneasy under the rebuke, cast the prophet into prison. This is the first instance of an effort in Judah to punish a prophet for a fearless presentation of God's will. It was not repeated soon.

Asa did much to further the real interests of Judah. As a natural sequence Jehoshaphat began his reign under favorable circumstances. There was still much to be done. He completed the fortifications of his kingdom and gave it a power and a glory which it had not enjoyed since Solo-

mon's time. In order to counteract the influences that had deeply degraded the nation and to make his reforms permanent he wisely instituted a systematic education of the people in the Mosaic law. He destroyed the tents on the hills dedicated to the worship of Ashera and reformed the courts of justice. Besides the inferior courts in the different cities, he established a supreme tribunal in Jerusalem with original and appellate jurisdiction. His instructions to the judges whom he had appointed has the ring of the Mosaic era. His alliances with Ahab and Ahaziah were not in harmony with his wise home policy. To seal the treaty Jehoram, the son of Jehoshaphat, married Athaliah, the daughter of Ahab. It is highly probable that it was in connection with the ceremonies of this treaty that Jehoshaphat visited Samaria. Both kings were defeated by the Syrians and Ahab killed. Jehoshaphat was unwilling to undertake the war without the advice of a prophet of the Lord. Ahab had already resolved on the expedition, therefore he was anxious that his prophets should predict success. His prophets had a lying spirit. God's relation to these lying prophets was simply one of toleration. God never employs men to sin, but he sometimes leaves men free to commit sin. He does, however, place his shaping hand on them and turn their activity to the best moral account. Ahab wished to be guided by false prophets, and the justice of God decreed that he should be guided by them to his ruin. Jehoshaphat desired to know the truth, but did not have the courage of his convictions in the presence of Ahab. We get a view of the better side of his nature in his policy at home. Under the influence of Asa and Jehoshaphat Judah righted herself to a great extent, but during succeeding reigns a fierce contest was waged between kings and prophets of the southern kingdom.

ANALYSIS. OMRI—JEHORAM.

- I. Civil war, 4 years. 1 Kings 16: 21-22.
- II. Omri makes Samaria his capital. 1 Kings 16: 23-24.
- III. His reign and death. 1 Kings 16: 25-28.
- IV. Ahab's idolatry. 1 Kings 16: 29-33.
- V. Jericho rebuilt. Josh. 6: 26; 1 Kings 16: 34.
- VI. Elijah's career. 1 Kings 17: 1-19: 21; 2 Kings 2: 1-18.
 - (1) Prophesies no rain. 17: 1.
 - (2) Fed by ravens. 17: 2-7.
 - (3) Goes to Zarephath. 17: 8-16.
 - (4) Raises the widow's son. 17: 17-24.
 - (5) Obadiah conceals the prophet from Ahab. 18: 1-6.
 - (6) Elijah comes to Ahab. 18: 7-16.
 - (7) The trial on Mount Carmel. 18: 17-46.
 - (8) Elijah flees from Jezebel. 19: 1-3.
 - (9) He comes to a cave on Mount Horeb. 19: 4-9.
 - (10) He meets God there and receives a commission from him. 19: 10-18.
 - (11) Anoints Elisha. 19: 19-21.
 - (12) Elijah is translated. 2 Kings 2: 1-18.
- VII. Ben-hadad invades Israel. 1 Kings 20: 1-12.
- VIII. Ben-hadad defeated. 1 Kings 20: 13-21.
- IX. The prophet warns Ahab of a second invasion. 1 Kings 20: 22.
- X. The invasion and defeat. 1 Kings 20: 23-30.
- XI. Ahab's foolish covenant. 1 Kings 20: 31-34.
- XII. A prophet reproves Ahab. 1 Kings 20: 35-43.
- XIII. Jezebel takes the vineyard from Naboth. 1 Kings 21: 1-16.

- XIV. Elijah's prophecy and its effect. 1 Kings 21: 17-29.
- XV. Ahab makes a league with Jehosaphat. 1 Kings 22: 1-40.
- (1) War with Syria. 22: 1.
 - (2) Jehoshaphat joins Ahab. 22: 2-4.
 - (3) They seek the advice of prophets. 22: 5-6.
 - (4) Jehoshaphat asks for a prophet of the Lord. 22: 7.
 - (5) They bring Micaiah, who prophesies defeat. 22: 8-28.
 - (6) The armies defeated and Ahab slain. 22: 29-40.
- XVII. Ahaziah attempts to take Elijah. 2 Kings 1: 1-16.
- XVI. Character of Ahaziah's reign. 1 Kings 22: 51-53.
- XVIII. Ahaziah's death. 2 Kings 1: 17-18.
- XIX. Jehoram succeeds him. 2 Kings 3: 1-3.
- XX. Moab rebels. 2 Kings 3: 4-5.
- XXI. Jehoshaphat joins Jehoram and they conquer Moab. 2 Kings 3: 6-27.
- XXII. Ben-hadad II. besieges Samaria. 2 Kings 6: 24—7: 20.
- (1) The famine extreme. 6: 24-30.
 - (2) The king sends messengers to kill Elisha. 6: 31-33.
 - (3) Elisha's prophecy and the fulfillment of it. 7: 1-20.
- XXIII. Jehu anointed king. 2 Kings 9: 1-10.
- XXIV. He usurps the throne. 2 Kings 9: 11-26.
- XXV. Jezebel slain. 2 Kings 9: 30-37.
- Compare 1 Kings 18: 4; 1 Kings 21: 15-23; 1 Kings 22: 38; 2 Kings 9: 25-26; 2 Kings 9: 32-37.
- Elisha's career. 2 Kings 4: 1-6: 23.

The Reign of Omri.—Omri was the sixth king of Israel and the founder of the fourth dynasty. Jeroboam reigned twenty-two years and his son nearly two. Baasha reigned twenty-four years and Elah, his son, about one. Zimri destroyed the whole house of Baasha and reigned seven days, when he was driven to suicide by Omri, the captain of the army. But this did not secure the kingdom to Omri. The people of Israel, roused to a sense of their loss of influence in the nation, resisted the domination of the army by supporting Tibni, a popular candidate for the throne. After four years of civil war Tibni was defeated and slain and Omri was undisputed king. This was the last effort on the part of the people to maintain the liberties secured to them by the Mosaic constitution.

Omri has the unenviable reputation of being worse than any of the kings that preceded him. The calf-worship of Jeroboam had never been idolatry pure and simple. It was an effort to worship Jehovah through symbols not appointed by God. The "Statutes of Omri," to which reference is made in Micah 6: 16, refers, in all probability, to decrees of the king which deified these symbols. He built Samaria and made it his capital. This city was about six miles north of Shechem, and hence was more centrally located. The strength of its natural fortifications appears in the later history of the nation. He made a treaty with the Phoenicians or old Canaanites, which was of highest importance from a mercantile point of view. Ahab, his son, married Jezebel, the daughter of Eth-Baal, the king of Phoenicia. He invaded Moab and reduced it to subjection. His wars with Syria were less successful. Reference is made to this in 1 Kings 20: 23, where Ben-hadad was treating with Ahab. "And Ben-hadad said unto him: The cities which my father took from thy father I will restore." Ramoth-Gilead, a strong east-Jordanic po-

sition, was probably one of them. Omri is the first king of Israel whose name appears in Assyrian records. Assyria now became a factor in the politics of Western Asia, and both Syria and Israel felt her influence deeply.

The Moabite Stone.—Since the Moabite stone sheds some light on this part of Jewish history it will be in place here to give some account of it. It was an official monumental stone to commemorate the deliverance of Moab from an oppressive subjection to the kings of Israel. It is about three feet nine inches in length, two feet four inches in breadth, one foot two inches in thickness and is of black basaltic rock. It was discovered by Dr. Klein while traveling in what was the land of Moab. It was purchased by the Prussian government for a sum equivalent to about \$390. But before negotiations were completed a member of the French consulate at Jerusalem sent men to take squeezes of the stone, and offered in the neighborhood of \$1,900 for it. This aroused the greedy and superstitious Arabs. Nablus, the governor of the province, demanded the stone for himself, but the Arabs, lest they should lose it, broke it in pieces by heating it and pouring cold water over it; they then distributed the pieces as sacred relics to the different families of the tribe. By untiring effort the French government secured most of the fragments which have been put together with the aid of the squeezes taken before the stone was broken. It is now in the museum at Paris. The language is fundamentally Hebrew, no word occurring of which the root is not found in the Old Testament. It says in part: "I, Mesha, am the son of Chemosh-gad, king of Moab, the Dibonite. My father reigned over Moab thirty years, and I reigned after my father. And I erected this stone to Chemosh at Karcha [a stone of] salvation, for he saved me from all the despoilers and let me see my desire upon all my enemies, and Omri, king of Israel, who oppressed Moab many days, for Chemosh was angry with his land. His son succeeded him, and he also said, I will oppress Moab." The whole inscription reads like a chapter from the Bible and is a testimony to the truthfulness of biblical history which no criticism can effect. The name Jehovah occurs, spelled as in the Hebrew scriptures. Chemosh was Moab's national deity, and the reference to the idol here is in perfect harmony with the Bible reference to him as "the Abomination of Moab."

Ahab's Reign.—The history of the reign of Ahab is particularly full. Ahab was a rich idolatrous king. He was quite successful in his foreign wars. Chief interest, however, attaches to his reign because of his course toward the worship of Jehovah and the worship of Baal. He came

into dreadful collision with the prophets. It is Elijah rather than Ahab that gives prominence to this part of the history of Israel.

His Marriage.—His marriage with Jezebel was altogether a political move. Menander in his Tyrian history proves that Eth-Baal ascended the throne just fifty years after Hiram, with whom David and Solomon dealt so largely. Ahab began to reign over Israel fifteen or twenty years later. Ahab could not have been ignorant of the divine law that forbade marriage with the Canaanites. His course was in bold defiance of the law of God and was followed by natural and legitimate punishment. Jezebel was reckless, fanatical and cruel. She had a resolute will and seems to have felt herself chosen by Baal to establish his worship in Israel. Menander, the same historian quoted above, states that Jezebel is the point of contact of sacred and classic history. She was the aunt of Vergil's Belus and great aunt of Pygmalion and of Dido, the famous foundress of Carthage.

Ahab and Religion.—Ahab always acknowledged Jehovah, but never worshipped him. Omri had introduced idol worship, but Ahab made it the national religion. To attribute it to Jezebel does not relieve Ahab of responsibility. He built a temple for Baal in Samaria, and together they maintained a great number of prophets of Baal. They instituted the first religious persecution, and carried it to the extreme that not only prophets but worshippers of Jehovah were in danger of death. The people were "halting between two opinions." They thought that the worship of Jehovah and the worship of Baal were compatible. The worship of Ashtaroth, the goddess, was combined with that of Baal in a most debasing sensuality. It could not be otherwise than that such a course should fix on the

northern kingdom habits of thought which no subsequent reformation could entirely change.

Elijah and Ahab.—Moses stood before Pharoah, Samuel before Saul, Nathan before David, Iddo before Jeroboam and now Elijah before Ahab to denounce wickedness and defection from the worship of Jehovah. Elijah's career is unique. He was the prophet of fiery judgment but his mighty work seemed powerless to stem the great tide of idolatrous fanaticism that was sweeping over the land. The career of Elijah is unusually full of the miraculous. The times called for display of power to accompany the prophet's denunciation of evil. The rapid declension of true worship had been made possible by the sin of Jeroboam. It induced a religious indifference not natural to man. Therefore the people were prepared for demonstrative devotion. The energy of this devotion could have been turned easily into the channel of true worship had Ahab been so disposed at the time of the trial on Carmel. A religious revival would have moved the whole nation so deeply that it would have come back to the purity and power of David's time. Ahab had an opportunity which few kings of Israel had; but he failed to improve it and Israel plunged deeper into sin. Elijah was no doubt fitted naturally to be the prophet of God's judgment. Still his work had an effect on his own nature and ideas. It directed his attention to the one side of God's character to the neglect of other attributes. In viewing the justice he lost sight of the mercy. The natural effect of this would be despair of better things and impatience at the delay of God's vengeance. Elijah's Mount Horeb experience was to correct his views of God. He there learned that God was in the quieter blessings of daily life and the silent influences of the Spirit in the conscience as truly and as pow-

erfully as in the great judgments that swept over nations with appalling destructiveness.

Ahab's political career.—Ahab was more than ordinarily successful in his foreign wars. It appears from Assyrian tablets that Ahab of Israel was at one time allied with Syria in a great battle fought with Assyria. But this alliance could not have been long; for we find Ben-hadad and thirty-two other kings in league against Ahab. The Israelites were so alarmed that they were willing to make peace on almost any conditions; but the one proposed by Ben-hadad was so hard that Ahab and the nation were roused to a vigorous self-defense, and Ben-hadad was defeated. Ahab's conduct on this occasion was both foolish and guilty. It was evidence of unfitness to have charge of the destiny of any nation. The wise course would have been to have shorn Ben-hadad of his power to hurt Israel, his conduct was guilty in that it was against the clear indication of God's will. It was a blind and wilful disregard of the theocratic element in the nation. The prophet had not left Ahab in ignorance of the divine will. Ahab's whole course is not surprising when we note that we have not the least trace of evidence that Ahab recognized God's hand in these victories with a single throb of gratitude. The divine inspiration was so plain in it that anyone not infatuated with heathenism and sin would have made some acknowledgement of the source of the help.

The condition imposed on Ben-hadad by Ahab was the surrender of Ramoth-Gilead and other cities and the privilege of Damascus. 1 Kings 20: 34. As might have been expected, when Ben-hadad was safe in his own country he refused to make good his promise to surrender Ramoth-Gilead, which was really an important outpost of Israel. Ahab made a league with Jehoshaphat of Judah. The covenant was confirmed by the marriage of Jehoram and

Athaliah. The Syrians were victorious and Ahab fell. The chariot in which he bled his life away was washed in the vineyard of Naboth, and the dogs licked the blood of the king in literal fulfillment of the prophecy of Elijah.

Reign of Ahaziah.—Ahab's reign was full of successes, Ahaziah's, of reverses. Moab revolted whenever she heard of Ahab's death. Not only was she successful in securing her independence and cutting off Israel's greatest source of revenue, but she extended her borders by capturing part of the east Jordanic territory. The joint naval expedition of Ahaziah and Jehoshaphat for gold was a complete failure. Biblical interest in Ahaziah centers around his relation to Elijah the prophet. This fearless servant of the Lord comes forth from his obscurity to pronounce judgment on Ahaziah. The explanation of the destruction of the companies of fifty is to be found in the spirit of the master and servant. Ahaziah knew very well of Elijah's relation to God. He knew very well of the miraculous manifestations of divine power through the prophet during his father's reign; and yet in bold defiance he sent not a peaceable messenger to invite Elijah to the court, but a military company to apprehend him violently. It was another trial between Jehovah and Baal. Jehovah must be vindicated. "Thou man of God the king hath said come down. If I be a man of God let fire come down and consume thee and thy fifty." The second fifty bore a still more imperative message to Elijah, and they met a like fate. Ahaziah sent a third company, but the captain of this band had a different temper. He came meekly and humbly, praying Elijah to come to the king, and he came—came to the court and pronounced sentence on the haughty king. He refused to come before, not because he feared the king,

but because the command of the king was a challenge to Jehovah. He came at last, not as a prisoner, but as the servant of an omnipotent God.

Jehoram's Reign.—Jehoram, sometimes written Joram, was a brother of Ahaziah and son of Ahab and Jezebel. He instituted a partial reform in Israel. He brought the nation back as nearly as possible to the Jeroboam idea. Jezebel however still lived and Baal was still worshipped. Moab's success under Ahaziah had made her a dangerous neighbor both to Israel and Judah. Israel, Judah, and later Edom, who may have been somewhat jealous of Moab, united their forces and marching through the territory of Edom attempted to strike Moab an unexpected blow. The Moabites were defeated, and the king reduced to such despair that he openly offered his son as a burnt offering. It is a little difficult to understand why this sight broke up the campaign. It did, however, and the armies went to their respective countries. Edom seems to have been the mover in the disaffection that terminated the enterprise. It was probably out of sympathy for Moab. Such a termination could scarcely have been possible in David's time. The display of such cruelty and superstition would then have put new energy and determination into the army of Israel. Idolatry must have wormeaten the Hebrew heart until natural feelings and natural superstitious fears broke down all courageous zeal for the pure worship of Israel.

Elisha and his Work.—An account of the times of Ahaziah and Jehoram would be incomplete without reference to Elisha and his work. A double portion of the spirit of Elijah fell on Elisha. But he was a very different man and his mission was different. Elijah's life was a specific vindication of the law and Elisha's of the Gospel

spirit. His life may be centered around seven miracles. 1. Miracle of judgment at Bethel in which his office was vindicated and Jehovah honored. 2. His miraculous supply of the widow's need by which her supply of oil was increased. 3. The raising of the Shunamite's son from the dead. 4. Death by poison averted. 5. Cure of Naaman's leprosy. 6. Judgment of Gehazi. 7. His deliverance of Jehoram from the Syrian invasion. Elijah was born and inspired to meet a crisis. His energy was expended in the shock of battle. Elisha was more of a steady influence whose work was to inspire to devotion to God. Without Elijah the work of Elisha would have counted for little. Each had his place in God's plan and when the work of each was completed God took them away from the world.

ANALYSIS—JEHORAM—ATHALIAH.

- I. Jehoram kills his brother. 2 Chron. 21: 1-4.
- II. Marries the daughter of Ahab. 2 Chron. 21: 5-7.
- III. Revolt of Edom and Libnah. 2 Chron. 21: 8-11.
- IV. Letter from Elijah. 2 Chron. 21: 12-15.
- V. The Philistines, Arabians and Ethiopians oppress Judah. 2 Chron. 21: 16-17.
- VI. Jehoram's death. 2 Chron. 21: 18-22.
- VII. Ahaziah made king. 2 Chron. 22: 1.
- VIII. Athaliah's influence. 2 Chron. 22: 2-4.
- IX. He visits Jehoram of Israel and is slain by Jehu. 2 Chron. 22: 5-9.
- X. Athaliah usurps the throne. 2 Chron. 22: 10-12.
- XI. Jehoiada, the priest, makes Joash king. 2 Chron. 23: 1-11.
- XII. Athaliah's death. 2 Chron. 23: 12-15.

Reign of Jehoram of Judah.—The marriage of Ahab to Jezebel and the establishment of the Phoenician worship may be said to have been the turning point in the his-

of the northern kingdom. The marriage of Jehoram to the daughter of Jezebel led to the establishment of the same worship in Judah. This may be called a turning point in the history of the southern kingdom. Reforms were made in both kingdoms more or less sweeping in scope. They were more permanent and complete in Judah than in Israel, and yet idol worship was not eradicated except by the seventy years of bondage. By speaking of these reigns as turning points we do not mean that they started the influences which inevitably fixed a course of decline on either nation. They were simply times when accumulated evil influences were strong enough to attempt an open destruction of the true worship. This sprung the crisis and brought the opposing forces into open conflict. As the history of these nations develops before us and the proneness of man to idolatry and sin appears, the difficulty of bringing such a race back to fellowship with God without violating free agency is more fully appreciated. The wisdom of God's plan becomes more apparent. His infinite mercy is seen in that he did not destroy the whole human race or leave it without the restraining influence of his presence. There was no backward step. Man might fail in the commission intrusted to him, but God never. Everything was moving toward the culmination of the dispensation in "the fullness of time."

This epoch in the history of the kingdom of Judah is interesting chiefly on account of the internal struggle between idolatry and the true worship. Canaanite idolatry had captured the throne. Jehoram and Athaliah brought dark idolatries to the nation. Mount Olivet was covered with heathen sanctuaries and pillars to Baal. Statues to Ashtaroth and images of Moloch appeared at every turn in the walks around Jerusalem. It was the Holy City and the unholy city striving for mastery.

Ahaziah and Athaliah.—Ahaziah, elsewhere called Jehoahaz and Azariah, became king of Judah after the death of Jehoram. Athaliah was the queen mother and really the dominant spirit in the nation. Ahazia was visiting his uncle Jehoram of Israel when the swift vengeance of Jehu broke over the northern kingdom. Ahaziah fell a victim to it. The conspiracy of circumstances which compassed his death lay in the divine plan of judgment. It was from God. His death placed Athaliah in a critical position. She had a position of power so long as the king, her son, lived, but on his death his wife became queen mother. It cut her off from the sympathy and protection of the northern kingdom, for the whole house of Ahab fell before the sword of Jehu; it also separated her from Phoenicia. But she was equal to the occasion. She secured the death of her son's family, with the exception of one small child, which was concealed from her by Jehosheba, the half-sister of Ahaziah and wife of Jehoiada the priest. Six years later she was overthrown by a conspiracy, in which Jehoiada was the leading spirit. With her the last of the house of Omri perished.

XI.

ISRAEL—HOUSE OF JEHU.
JUDAH—JOASH—UZZIAH.

Syria	Ben-hadad III					
	842	814	997	781		740
Israel	Jehu	Jehoahaz	Joash	Jeroboam II	Zecha- riah	
				Jonah Amos Hosea		
Judah		Joash		Amaziah	Uzziah	
	336		796	782		
Assyria	Raman-nirari III			Shalmanezar III		

The Period of the Prophets.—We have followed the history of the Hebrew nation from the time of its organization at Mount Sinai to the establishment of it in the promised land under the administration of the Judges, to the establishment of the kings in Saul, to the disruption of the kingdom under Rehoboam, and of the two nations to the reigns of Jehu of Israel and Joash of Judah. For convenience in study we make a division of the history at this point. About this time there was a wide expansion of the prophetic office, and we will call what remains of the history of the twin nations *The Period of the Prophets*. It

will be remembered that the prophetic office was instituted at the rise of the kingdom for the purpose of restraining the king and the nation from evil courses and for the promotion of the pure worship of Jehovah. Samuel, Nathan, Elijah and others have passed before us, and their lives and work testify to the wisdom of the institution. Their efforts, however, did not hold the nation true to the purpose of God in it. The pure religion of Jehovah lost ground during these years, if we are to measure it by the standard of national fidelity to their divinely instituted worship. But God's purpose of mercy to the whole race could not be thwarted by human defection. It must, eventually, break its Hebrew shell and come forth a universal religion. If the Hebrew nation should fail to come up to this measure, either through an ignorant and bigoted conservatism or through a corruption of worship, it must go down and give place to a wider economy. The perspective of the prophet changes somewhat. During the prophetic period the promises of God to the nation take on a wider significance and a deeper meaning. Hope in the Mosaic dispensation waned, and the prophetic visions of a glorious future became more and more vivid as the years went by. Yet there was no decrease in the prophet's interest in the present. His zeal to correct abuses and his fervor in urging the people to obedience were as great as ever; because, if the nation was to continue to be the honored custodian of the truth she must increase her fidelity and widen her horizon. From the time of Jeroboam and Uzziah the history of the nation is found largely in the writings of the prophets.

Prophecy—Principles of Interpretation.—It will be well at the beginning of the study of the prophets to notice briefly some principles of interpretation.

I. The prophet was the preacher of his times. In that

his effort was generally in the interest of national reform his office was not exactly the same as that of the modern preacher. He was rather the God-inspired statesman. Most of his prophecies might have been reached by an inductive study of Hebrew history. Yet it is true that no nation that has ever existed has been able to deduce from the history of other nations those principles which insure stability and success. Some indeed in many nations have apprehended the fundamental principles of social life so clearly as to see the trend of national life and to predict the result. These few have not always been able to bring the nation to a sense of its danger. Very often when a nation is weakest it feels itself strongest. But there is a side to biblical prophecy that makes it radically different from the wise predictions of profound statesmen. The thoughtful student of history can detect the causes which led to the glory of the nations of the past and which led to their downfall. He can trace the operation of the causes that have placed the nations of the world to-day in the positions they now occupy and with some degree of certainty forecast their future. But that is all. The problem is entirely too complex to be solved by human powers. The optimistic views of the future of our own nation are closely paralleled by the darkest forebodings. Wise patriotism while it does not overlook the one will not shut its eyes to the other. The Hebrew prophet from a statesman's standing point might have predicted the inevitable downfall of the nation, but nothing more. The spirit of inspiration threw light on the promises given to the nation and drew aside the future's veil and enabled him to see that destruction was not death, that out of banishment and captivity would come forth a people still the peculiar treasure of God.

2. Prophecy, therefore, has a significance for all times.

Much of it can find its complete fulfillment only in the reign of the Messiah. The prophet himself may not have understood fully the deeper meaning of his words; he may have interpreted the wide expansion promised the nation as an event in the near future, whereas it was located in a remote dispensation. But the Bible student to-day cannot fail to see the relation of these prophecies to the kingdom of Christ.

3. Prophecy, for the most part, consists of sermons which were preached for the immediate benefit of those addressed. The future significance was secondary in the prophet's mind. Evidently, at times at least, this was chief in the Jewish mind, and may have blinded them to the real danger of the nation. They may have felt that the future of the nation was assured. But it shall be our purpose in this study to direct attention principally to the application of the prophecy to the time of its delivery. We recognize that the spiritual aspect of prophecy has a deeper meaning to the Christian world to-day; but the political sense is necessary to a conception of the spiritual significance.

4. The prophet was called of God and moved by the Spirit to do a special work.

ANALYSIS—JEHU—JEHOASH.

- I. Hazael usurps the throne of Syria. 2 Kings 8: 7-15.
- II. Jehu anointed. 2 Kings 9: 1-10.
- III. Jehu usurps the throne. 2 Kings 9: 11-10: 18.
 - (1) Jehoram killed. 9: 11-26.
 - (2) Ahaziah of Judah killed. 9: 27-29.
 - (3) Jezebel killed. 9: 30-37.
 - (4) Ahab's sons killed. 10: 1-11.

- (5) Relations of Ahaziah killed. 10: 12-14; 2 Chron. 21: 17; 22: 1; 22: 8.
- (6) The worshippers of Baal killed. 10: 15-28.
- IV. Character of Jehu's reign. 2 Kings 10: 29-31.
- V. Hazael afflicts Israel. 2 Kings 10: 32-33.
- VI. Jehu's death. 2 Kings 10: 34-36.
- VII. Reign of Jehoahaz. 2 Kings 13: 1-9.
 - (1) Succeeds Jehu. 13: 1.
 - (2) Character of his reign. 13: 2.
 - (3) The Syrians afflict Israel. 13: 3-7.
 - (4) His death. 13: 8-9.
- VIII. Reign of Jehoash. 2 Kings 13: 14—14: 16.
 - (1) Death of Elisha. 13: 14-20.
 - (2) Death of Hazael. 13: 22-24.
 - (3) Defeats Ben-hadad, son of Hazael. 13: 25-26.
 - (4) Defeats Judah. 14: 8-14.
 - (5) His death. 14: 15-16.

Hazael Usurps the Throne of Syria.—One specification of Elijah's Mount Horeb commission was to anoint Hazael to be king of Syria. This part of the commission was fulfilled by Elisha. Ben-hadad, who had afflicted Israel so sorely, was sick but not with a fatal malady. Having heard that Elisha, the prophet of Israel, had come to Damascus, he sent Hazael, an officer of high rank to inquire of Elisha what the issue of his sickness would be. The narrative here is pathetic in its simplicity and sadness. "And Elisha said unto him (Hazael), go say unto him (Ben-hadad), thou mayest certainly recover; howbeit the Lord has showed me that he shall surely die." This latter clause was not part of the message to the king, but addressed to Hazael. "And the man of God wept. And Hazael said, Why weepeth, my lord? And he answered,

because I know the evil that thou wilt do unto the children of Israel."

We are somewhat surprised that the prophet of Jehovah should be sent on such a mission to Syria. In it we get a glimpse of the influence of the Hebrew nation on the superstitious idolators of the world. Their knowledge of the God of the Hebrews must have shaken their convictions of their own religion, and thus advanced the world a step farther in education in the true faith. But it was also an object lesson then and has been ever since to all nations. It teaches that God uses nations as well as men to work out his purpose of justice and mercy, although the nation or man be God-defying and God-dishonoring. The ambitious Hazael was to scourge Israel as the agent of divine justice, but his motive and spirit were entirely out of harmony with the character of God and hence unworthy in the extreme.

Jehu's Reign.—It is altogether possible to conduct business or the affairs of state on principles which accord perfectly with true religion. The true code of morals is sometimes debased from motives of policy. Jeroboam is an illustration of this. So is Jehu. Examples of it are not infrequent to-day. There may be great zeal in reform, provided that reform touches personal interest somewhere. The man may be honest in his zeal and the project may be right and good, but the sharp scheme, the pandering to evil and the doubtful methods contaminate the enterprise. After the conflict, when the reformer's life is estimated at its true worth, the selfishness and unworthiness appear. Thus a genuine reform may be no credit to the reformer. The reign of Jehu is as pronounced as his character. He was well fitted naturally to destroy evil and prepare the way for good. Evidently he was a stranger to the richer, spiritual blessings of the economy of grace, and therefore

failed to realize that the nation needed anything more than the service of an unrelenting soldier. He was not a real reformer at all. He arrested evil by destroying the evil doers. A reform that does not take hold on the popular conscience, and while it corrects does not educate, can be only temporary. He destroyed Baal, but left the calves. "He took no heed to walk in the law of Jehovah, the God of Israel, with all his heart." His whole career is evidence that Jehu's interests, not God's, were the impelling motive in his life. Now this does not imply that his zeal for Jehovah worship was altogether assumed. Men often allow themselves to enter enthusiastically into an enterprise which, they flatter themselves, is purely philanthropic, but which the last analysis of motive determines to be purely selfish. The Bible commends the work of Jehu, but has not one word of praise for his spirit. His work was bloody. The slaughter of the house of Ahab and the worshippers of Baal sometimes shock those who take a superficial view of it. It was just, and in view of the nation's purpose, the only wise course. Idolatry was treason in the Jewish nation, and by the laws of nations, a capital offense. The hands of the Baal worshippers were red with the blood of the worshippers of Jehovah. They were so joined to their idols that no influence could bring the nation to a sense of its relation to God so long as they lived. As elsewhere God used human agency to protect his religion and execute his laws.

The Syrians afflicted the nation severely during the reign of Jehu, but these reverses did not bring him to a sense of his need of God. About this time Assyria, whose army had been successful in the south and east, began to encroach upon Syria and to take note of Israel. There is in the British Museum an obelisk of black basalt, called the Black Obelisk. It was set up at Nimrod to commem-

orate the victories of Shalmanezzer, king of Assyria. It is five feet nine inches high. Each side has five compartments of bas-reliefs, representing the tribute and offerings made to Shalmanezzer. It is covered with a cuneiform inscription, recording the annals of the king's reign. On it is represented the tribute of Jehu, king of Israel. Hazael was defeated in a great battle with Shalmanezzer and lost four cities. Assyria, however, did not make Syria tributary at this time.

Reigns of Jehoahaz—Jehoash.—Very brief mention is made of these kings. Politically their reigns are noted for the further encroachments of Syria and a general discouragement in Israel. Elisha died during the reign of Jehoash. Hazael died, but his son, Ben-hadad III., continued the oppression of Israel. Jehoash defeated him three times, according to the prophecy of the dying Elisha. S. Burnham has well said: "In the Old Testament we may study both God and man by an inductive method. We may learn what God is, and what he will do for and with men, by seeing what he was and what he did in the days of the patriarchs and prophets. We may discover what fate will attend the various forms of human conduct, by seeing to what they led in that olden time. We may know what are the possibilities of human endeavor, and what men, by the grace of God, may do and be, by learning what the ancient men of God of whom the world was not worthy, became and achieved. We may discover what are the elements and the fashioning powers of a noble and Godly life by studying the development and the character of the grand and saintly souls of the Old Testament age."

ANALYSIS—JOASH AND AMAZIAH OF JUDAH.

- I. Jehoiada makes a covenant with the people. 2 Chron. 23: 16.

- II. Reforms of Jehoiada. 2 Chron. 23: 17-21.
- III. Reign of Joash. 2 Chron. 24: 1-27.
 - (1) General character. 24: 1-3.
 - (2) Repairs the temple. 24: 4-14.
 - (3) Death of Jehoiada. 24: 15-16.
 - (4) Sin of Joash. 24: 17-19.
 - (5) Reproof of Zechariah, son of Jehoiada, and his death. 24: 20-22.
 - (6) Syrians invade Judah. 24: 23-24.
 - (7) Joash murdered. 24: 25-27.
- IV. Amaziah's reign. 2 Chron. 25: 1-28.
 - (1) General character. 25: 1-2.
 - (2) Executes the murderers of his father. 25: 3-4.
 - (3) Collects an army to invade Edom. 25: 5.
 - (4) Hires an army from Israel. 25: 6.
 - (5) On the advice of the prophet he dismisses them. 25: 7-10.
 - (6) He defeats the Edomites. 25: 11-12.
 - (7) The army of Israel destroys cities of Judah. 25: 13.
 - (8) Amaziah's idolatry. 25: 14-16.
 - (9) Amaziah challenges Joash. 25: 17-19.
 - (10) Amaziah defeated. 25: 20-24.
 - (11) His death. 25: 25-28.

The Reforms of Jehoiada.—During the reign of Jehoram the worship of Baal was introduced into the southern kingdom. Athaliah, during the six years of her reign, advanced it to the dignity it assumed in Israel during the days of Jezebel. But the priests were never persecuted in Judah as the prophets were in Israel. Through the boldness and thoughtfulness of Jehoiada, an heir to the throne escaped the cruelty of Athaliah, and was crowned king. Either from his position or by common consent Je-

hoiada administered the government during the minority of Joash. After the coronation of the young king he called the people together in a solemn and very important service. The convocation of the people at Mount Sinai, when the nation received the fundamental law direct from God himself and entered into covenant agreement with him, and the renewal of that covenant in the fifteenth year of the reign of Asa are the examples and the authority Jehoiada had for the step. Jehoiada was a wise statesman. He apprehended the relation of the people to God and God's propriety in them. He was far-seeing enough to know that the nation could be prosperous and happy just in so far as she kept close to her original compact with God. But this is not all. He understood human nature well enough to know that popular enthusiasm could be turned to good advantage if taken wisely and at the right time. He also knew that it was unsafe to trust the spontaneous impulse of the people without such pre-arrangement as would guide the public energy in a proper direction. The sequel proves how wisely he planned. A complete reformation was made in the national practices and a zeal for God and his law infused that swept Baal worship from the kingdom. "And all the people of the land rejoiced and the city was quiet."

The Reign of Joash.—So long as the patriotic and good Jehoiada lived Joash ruled wisely. His plastic nature appeared when he came under the influence of other advisors. Although the reform of Jehoiada was complete yet as the days passed a disaffection would arise among those who had been devoted to Baal, and especially if his worship had been of pecuniary advantage to them. The nation needed a strong steady hand on the helm to quell this spirit. The reign of Jehoiada was not long enough to supplant thoroughly a devoted Baal worship with the true worship

of Jehovah. Joash fell into the current of sentiment which after the death of Jehoiada would grow particularly strong. As a result Baal worship was reinstated, but it was not without warning and remonstrance. The Spirit of the Lord came upon Zachariah, the son of Jehoiada, who was probably high priest at the time and he rebuked the king. By the order of the ungrateful king he was stoned to death. He said: "The Lord look upon it and require it." Very soon Hazael invaded Judah. His force was small but Joash was compelled to surrender the accumulation of the royal treasury. The last days of Joash were spent in misery and sickness and he died at the hands of his attendants. There was so little popular sentiment in favor of the king that his son dared not attempt the punishment of his father's murderers until he was well established on his throne. The conspiracies in Judah which murdered a king did not, as in Israel, place the assassin on the throne. The line of kings was fixed and there were few years when a descendant of David was not reigning in Judah. The mistake of Joash was not that he lacked constitutional firmness. True he did not have the resolute will that makes use of adverse circumstances to further its purpose. His course was determined almost entirely by the accidents of his court. There always have been many such persons. The religion of the Bible is the only influence known to the world which will give courage and persistency of purpose to these people in the face of opposition and possible reproach; and Joash did not have any deep religious experience. Punctillious ceremonialism is not religion. A vague sentiment, the product of solemn moments in the old home church, will not insure a righteous career in the presence of the temptations of public or private life. Joash must have felt a keen sense of disappointment when he realized during his last days that the flattery

to which he had been a victim and which had influenced him to the evil, left nothing to satisfy when the flatterers had fled. A deeper experience in the religion he professed would not have given him naturally an indomitable will but it would have brought the strength of God into his life. Many a man of great courage and strong will falls before the honied words of insincere courtiers. He would not quail before an enemy and yet he becomes an easy prey to the flatterer. The hope of such is to be found in the deeper experience of the true religion of Jehovah.

Reign of Amaziah of Judah.—Interest in Amaziah's reign clusters around his expedition against Edom. Since its revolt from Jehoram, Edom had been a source of great trouble to Judah. Bands from Edom would attack the southern part of the territory and carry off prisoners. Amos 1: 11 gives us some conception of the heartlessness of the Edomites. Amaziah made a complete conquest of them, but allowed himself to be captured by their idolatrous worship. History has few parallels to this consummate foolishness. Edom was conquered by the king of God's chosen people and under the advice of the prophet, and yet the idols of Edom were brought back with the army and set up in Jerusalem. As might have been expected the prophet's counsel was not wanted from this time on. When the prophet perceived the king's unhumiliated spirit, he said: "I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened to my counsel." This plainly implies that the prophet knew that the God whom he represented was a merciful God and would destroy only when agencies failed to reclaim.

Amaziah did not know himself. Joash of Israel was a strong, wise king. Filled with pride because he had conquered Edom, Amaziah challenged the northern kingdom

to war. Had he made an exact estimate of himself and the resources of his nation, he would not have plunged into an unnecessary war simply for glory. His mission was to rule Judah in the fear of the Lord, but, like many since that time he was not content to work within the limits of God's purpose in him.

The Book of Joel.—Several considerations induce us to locate the Book of Joel about the time of Jehoiada of Judah, and the first of written prophecy. Some hold that Amos 1: 2, is a quotation from Joel 3: 16. If it is, Joel must have prophesied before Amos or before Uzziah of Judah. This of itself is not much on which to base a conclusion in regard to the time of Joel. But the fact that neither Assyria nor Babylonia is mentioned would imply that Joel lived before these nations attracted much attention in Palestine. The absence of any mention of the king in the call to repentance, when so many others are included would corroborate the belief that the book was written in the time of Jehoiada. However, this may be, there is no prophecy in the Bible that can be interpreted more easily and surely apart from any historic light.

The Book Itself.—The imagery of Joel indicates that the occasion of the prophecy was a real invasion of locusts. This assumption is strengthened by evidence from other sources in regard to the extent of locust invasion in that country and the damage done by them. No army ever left a country more desolate than these swarms of locusts. No nation could oppose any resistance to them. It was not uncommon that they should come in seasons of extreme drought.

The theme of the book is Repentance followed by God's favor. It naturally falls into two parts at chapter 2: 18. The first part is a vivid description of the calamity and a call to repentance. The Revised Version, in changing the

verbs of 2: 4-11 from the future tense to the present, makes the description more vivid, and suggests that the prophecy and the call were issued at the very time the people were suffering under this scourge. The opening of the second part and the nature of the promises it contains reveals that some time elapsed between the seventeenth and eighteenth verses of the second chapter. The people obeyed the call of Joel and he was then commissioned to speak, words of peace and hope to the nation. "Then was the Lord jealous for his land, and had pity on his people. And the Lord answered and said," etc.

ANALYSIS.

- I. Call to Repentance. 1: 1—2: 17.
 - (1) The prophets' authority. 1: 1.
 - (2) Call to the fathers. 1: 2, 3.
 - (3) Devastation by locusts. 1: 4-12.
 - (4) A call to priests and ministers. 1: 13-15.
 - (5) The drought described. 1: 16-20.
 - (6) More vivid description of the ravages of locusts. 2: 1-11.
 - (7) A general call to repentance. 2: 12-17.
- II. Blessings and promises. 2: 18—3: 21.
 - (1) Removal of the locusts. 2: 18-20.
 - (2) Promise of abundant harvests. 2: 21-27.
 - (3) A forecast.
 - (a) Of pentecost. 2: 28-29. (See Acts 2: 16-18.
 - (b) Day of the Lord. 2: 30-31. (See Acts 2: 19-21).
 - (c) Israel's future and the destruction of her enemies. 2: 32—3: 21.

The Twofold Significance of Prophecy.—It will be well at this point to study briefly the twofold significance of prophecy. Attention has been directed in a previous chap-

ter to the fact that our present study of the Bible is concerned with the application of the providences of God to the nation at the time it experienced these providences. Our object is the same in reference to prophecy. But providence and prophecy have both a future significance as well.

Providence has future reference in that it teaches the world what God is and how he treats the sinner and the righteous man, and prophecy, in that it is designed to inspire an intelligent hope and faith in the final outcome of God's purpose. These revelations of the future focus in the Messiah, and we may expect them to be clustered about epoch-making events in his mediatorial history. Therefore, the doings of nations will find a place in this prophecy only as they bear upon this theme. Since the revelations of the future given through the prophets are to inspire an intelligent hope and faith, the transition periods in the history of redemption will have greatest prominence. The Savior's death marked a transition and many of the prophecies of the Old Testament find their fulfillment in it. The coming of Christ in his humility was the greatest event the world has yet seen, and the greatest triumph over sin and death. But he is to come again in his glory. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. We may, therefore, expect much prophecy in both the Old and New Testaments to relate to the Lord's second advent. Joel foretells these two crises in the Lord's relation to the world in chapter 2: 28-32. The glance is brief, indeed, but clear.

ANALYSIS—JEROBOAM II.—ZACHARIAH.

I. Reign of Jeroboam II. 2 Kings 14: 23-29.

(1) Character of his reign. 14: 23-24.

- (2) His successes. 14: 25-27.
- (3) His death. 14: 28-29.
- II. Zachariah's reign. 2 Kings 15: 8-9.

UZZIAH OF JUDAH.

- I. Made king. 2 Chron. 26: 1.
- II. His reign. 2 Chron. 26: 2-23.
 - (1) General character. 26: 2-5.
 - (2) His wars. 26: 6-8.
 - (3) His buildings. 26: 9-10.
 - (4) His army. 26: 11-15.
 - (5) Uzziah's sin and punishment. 26: 16-21.
 - (6) His death. 26: 22-23.

Reign of Jeroboam II.—The history of the reign of Jeroboam II. as given in the Bible is very brief. Only results are given and they are almost wholly his military successes. These were very great. He extended the boundaries of the kingdom to the limits of Solomon's time. These successes cannot be attributed to his military skill alone, although he was a great general. The Syrian energies were expended in protecting themselves from Assyrian conquest, and thus exposed their southern and western frontiers to the attacks of Jeroboam. Assyria, from this time to her fall was an important factor in the politics of Palestine. The prophetic writings of this period enable us to construct a tolerably full history of the domestic conditions of Israel and Judah. These conditions in the northern kingdom during the reign of Jeroboam II. were:

- 1. The nation became rich and luxurious.
- 2. Rural life was exchanged for city life, and Israel became a nation of traders.
- 3. A condition of none very rich and none very poor was followed by great wealth and great poverty side by side.

4. The increase of wealth had induced an unprecedented penuriousness.

5. The next natural step was a perversion of justice to further selfish ends and fraudulent oppression of the poor.

6. Domestic chastity declined and introduced a whole train of accompanying evils.

It is not strange, therefore, that the prophets should proclaim the doom of the nation to be imminent. The growing influence of Assyria indicated the source from which the judgment might be expected. Jeroboam's life went out in the sad consciousness that the sceptre would very soon be taken from the house of Jehu. Zachariah, the son of Jeroboam II., reigned six months, when treason again placed a usurper on the throne. The glory of the northern kingdom began to fade with the fall of the fifth dynasty. The descent from this time was speedy and the end near.

Reign of Uzziah of Judah.—"Then all the people of Judah took Uzziah (or Azariah) who was sixteen years old, and made him king in the room of his father Amaziah." 2 Chron. 26: 1. This is significant statement. It is evidence of a desire on the part of the people to adhere to the Mosaic constitution, which may not have been followed very closely in the elevation of all their kings. Uzziah's reign was long and prosperous. He was great in war and in peace. He reduced the Philistines and Arabians and fortified his kingdom against Israel, Syria and Assyria. His justice and generosity must have been renowned for when Israel fell Ammon and Moab both sought his protection. But his prosperity was greater than he could bear. He encroached on the prerogative of the priest and resented any interference in the exercise of his self-imposed function. His last years are a pathetic commentary on human frailty. A leper, condemned to

spend his days in a separate house, he died in seclusion and Jotham who had been regent for some years ascended the throne. Uzziah and Jotham both adhered quite closely to the theocratic ordinances and yet there was a gradual but general decadence in morals. Pride and self-will were about to plunge Judah into disastrous alliances with other nations. This forms a background for the prophecies of Isaiah who began his work "in the year that king Uzziah died."

THE BOOK OF JONAH.

The Book of Jonah can scarcely be called a prophecy; it is simply a narrative. Jonah lived in the time of Jeroboam II. and was to him what Ahijah had been to Jeroboam I. "He restored the coast of Israel from the entering of Hamoth unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher. 2 Kings 14: 25. Principal interest in his life centers in his mission to Nineveh, the capital of Assyria. Hebrew tradition says Jonah was the widow's son whom Elijah raised from the dead and who had attended Elijah during his Mount Carmel experience, and that he afterward, acting under the instruction of Elisha, anointed Jehu to be king of Israel. The tradition, however, has no historical basis.

Jonah was the first missionary in the modern sense of the term. It will be interesting to study in this connection God's relation to the heathen world and the relation of the Hebrew nation to the nations about them. There is danger, when studying the biblical history of the Jewish nation, that the student may unconsciously fall into the error that the policy of exclusiveness imposed upon the Hebrews cut out of God's care all other nations and decided

a course of judgment on them without an offer of mercy. Nothing could be farther from the truth. It will be remembered that the exclusiveness of the nation was God-imposed only with the intent that the religion of Jehovah might be kept pure from idolatrous contamination. God's attitude to the world did not change. The barriers of isolation kept out no nation or no man who was willing to subscribe unreservedly to their Mosaic constitution. The wonderful displays of God's power and his care over the nation were often brought very close to the conscience of the heathen nations to win them if possible to allegiance to the same God. It is not strange then that a prophet of the Lord should be sent to the capital of a great nation to warn them of the impending wrath of God.

But the Hebrew nation had a peculiar relation to the world. It was to be a witness for God. It had a special mission to the world. The policy of the nation had blinded the eyes of the people to their true relation to other nations. They had failed to rise to a conception of God as universal in influence and care and had come to look upon him as a national deity only. Just in so far as this was true were they failing to fulfill their mission. Jonah failed to recognize the nation's true relation to the heathen, and hence was unwilling to undertake the mission of Nineveh. He was intensely patriotic, and felt that Nineveh was a menace to Israel. An interesting fact in regard to a prophetic conception of God's judgment comes out here. Jonah was commissioned only to pronounce the doom of Nineveh. He was not instructed to say one word of mercy, and yet he knew that if his prophecy should humble the nation judgment would not be executed. This fact ought always to be born in mind while studying prophecy. Oftentimes the prophet's utterances seem to fix the judgment of God unalterably, when the repentance of the people averts the pun-

ishment. Prophecy of judgment apart from the knowledge of God's mercy could have no point. Condemnation irrevocably fixed could only harden and plunge into more reckless sinning. When destiny becomes fixed the divine policy is to withdraw and allow the coils to tighten on the victim until, thoroughly helpless, he is drawn into the inevitable.

ANALYSIS OF THE BOOK.

- I. Jonah's commission. 1: 1-2.
- II. His attempt to resist God.
 - (1) His flight. 1: 3.
 - (2) The storm. 1: 4-6.
 - (3) Jonah's detection. 1: 7-10.
 - (4) Efforts to save him. 1: 11-13.
 - (5) The sailors' prayer. 1: 14.
 - (6) The sailors' deliverance. 1: 15-16.
 - (7) Jonah swallowed by the fish. 1: 17.
 - (8) His prayer. 2: 1-9.
 - (9) Jonah's deliverance. 2: 10.
- III. Jonah obeys.
 - (1) The commission renewed. 3: 1-2.
 - (2) Preaches in Nineveh. 3: 3-4.
 - (3) Nineveh repents. 3: 5-9.
 - (4) Nineveh delivered. 3: 10.
- IV. Jonah instructed.
 - (1) His displeasure. 4: 1-5.
 - (2) The lesson of the gourd. 4: 6-11.

Jonah and His Work.—As we have said Jonah's narrow views of the mercy of God and the mission of the Hebrew nation accounts for his reluctance to obey God's command. It is not at all probable that Jonah thought he could escape from the eye of God by fleeing to Tarshish. It was an effort to get beyond the limits of his official work. It was an attempt to resign his office and quit the prophetic

service of God. The book was probably not written until some years after the occurrence of the events recorded in it. Many different views have been held in regard to the book. Some make it simply a pictorial presentation of an epoch in the prophet's history and allow no miracles; others believe that it is a record of the real events as they occurred, making his deliverance from death a miracle; and others hold a position midway between these. There is nothing in the account itself which would take it out of the catalogue of biblical miracles and until something more trustworthy than ingenious fancies is offered, however plausible they may be, we prefer to adhere to the text and consider it a simple, straightforward account of what actually did occur. There is no doubt in regard to the place the book occupies in the biblical narrative.

Jonah is both typical and symbolical. He typifies Christ in that he was sent to preach to a wicked people, that he was three days in the fish, that he was vomited to land on the third day. Christ was sent to the world, was three days in the grave, and rose the third day. Nineveh typifies the world in that it was a wicked city and was delivered by the preaching of Jonah. The world was living in sin when Christ came and was saved by Christ's preaching. But this whole transaction is also symbolical; i. e., it had a lesson for Israel in the time of Jonah. The nation could learn from the salvation of Nineveh the attitude they themselves ought to take if they were to escape the punishment due them for sin. The symbolism was so plain that the nation could easily have learned from it that Jehovah was not a God of the Jews only, but of heathen nations as well. Another lesson which they might have learned from it was that when prophecy was not fulfilled it was not because God changed, but that the people to whom the prophecy came repented and thus averted the punishment. When

Jonah was despondent God dealt with him very quietly and tenderly. Like Elijah, Jonah needed a lesson in regard to God's mercy. We believe we can see in this the prominent thought in the author's mind. Whenever the story has led us up to this point it abruptly closes. "And should not I spare Nineveh, that great city, wherein are more than six-score thousand persons, that cannot discern between their right hand and their left, and also much cattle." The lesson was sealed home by the Spirit and when Jonah had given it to Israel he laid down his pen.

THE PROPHECY OF AMOS.

Amos prophesied in the reign of Jeroboam II. We have studied the biblical history of that period. It is principally an account of military successes. The Book of Amos reflects much light on the moral and social condition of the northern kingdom at that time. She had reached the acme of her political glory and power. Rich, prosperous and worldly, the nation was resting in a false sense of security, although she was tottering to the fall. The Book of Amos admits of analysis. It consists first of an introduction, which reviews briefly the crimes and punishments of heathen nations and of Israel; second, Israel's crimes and doom; and third, a series of visions with interludes. The second part consists of three addresses, each one beginning with the summons. "Hear this word." The first address is found in the third chapter, the second in the fourth, and the third in the fifth and sixth chapters. The first address presses upon the national conscience transgression and penalty, and reminds Israel of her obligation to God; the second is taken up entirely with reproof of prevailing sins; the third calls to repentance in view of judgment, the destruction of the nation and the captivity of the people. The third part includes five visions:

1. A vision of locusts. 2 A vision of fire. 3. A vision of the Lord standing by the altar.

The style of the Book is worthy of remark. The prophet's language is terse and forcible. His imagery is vivid and such as would come naturally from a shepherd's experience. His paragraphs hurry on to a climax as if carried forward by the prophet's sense of the importance of his message. Transition sentences are generally omitted which give to the thought an abruptness, which to say the least, is startling. But it is easier to study the book in sections and without further analysis or remark we turn to

The Prophet's Call.—Amos 1: 1-2; 7: 14-15; 3: 6. Amos stoutly refused to be classed among the professional prophets. This is not strange, for the prophets of Israel had degenerated to such a degree as to lose the respect of all honest right-thinking men. He was a shepherd of Tekoa, a native of the southern kingdom, and in no way a partner in the evils of Samaria. The burden of Israel must have rested very heavy upon him to impel him to a task apparently so foreign to his training and his ambition. Yet his is not an exceptional case. Indeed, history verifies the statement that reformers generally come from the more common walks of life, especially when the effort is to be directed against the evils that grow out of luxurious living. Amos was, in all probability, somewhat acquainted with social life in Samaria. It was not a long journey from his home to the capital of the northern kingdom and business, connected with the sale of his wool and other products of his flocks, would lead him to visit the city. He would witness the social sins and oppression from an unprejudiced point of view because he was not a party to them. These would impress him deeply, for he was God-fearing and patriotic for the whole Hebrew race. Meditation on the defection of Israel and zeal for the worship of Jehovah would

stir his soul deeply and develop in him the prophetic talent. Amos had the facts and was not restrained from telling them by any sympathy with the crimes or participation in them. But the facts were not his inspiration; they were simply the material of his prophecy. The inspiration came from his conception of justice and righteousness, which were the products of the movement of his soul toward God. He was thus preparing to be God's messenger, and the call was the natural step in the divine method. Jerusalem was the center of the religion that gave Amos his inspiration. "The Lord will roar from Zion and utter his voice from Jerusalem." It is not revealed exactly how the call came to him. It may have been only a spirit-born conviction. The whole book is free from the miraculous, which inclines us to think that the call was the more silent operation of the Spirit in the conscience of the prophet. Whatever it was Amos felt that it was of God. "Then answered Amos and said to Amaziah, I was no prophet, neither was a prophet's son; but I was a herdman and a gatherer of sycamore fruit. And the Lord took me as I followed the flock and the Lord said unto me, Go, prophesy unto my people Israel. 7: 14-15. The call came with an imperativeness that admitted of neither refusal nor delay. "The lion hath roared; who shall not fear? Jehovah hath spoken; who can but prophesy?" In obedience to it Amos went into the very center of the corruption and wickedness of Israel and uttered the words of the Lord with a sublime fearlessness and fidelity.

THE INTRODUCTION. CHAPTERS 1-2.

I. Judgment pronounced on

- (1) Syria. 1: 3-5.
- (2) Philistia. 1: 6-8.
- (3) Tyre. 1: 9-10.

- (4) Edom. 1: 11-12.
- (5) Ammon. 1: 13-15.
- (6) Moab. 2: 1-3.
- (7) Judah. 2: 4-5.

II. Summary of Israel's sin and doom.

- (1) Extortion and lust. 2: 6-8.
- (2) God's goodness to the nation rehearsed. 2: 9-12.
- (3) The judgment would press hope and courage out of them. 2: 13-16.

The Prophet's Wise Introduction of His Theme.—Amos exercised great tact in introducing his subject to the northern kingdom. Impending judgment is never a pleasant theme and to the inhabitants of Samaria at that time it would be especially unsavory. The influence of such preaching depends to a degree on our estimate of the preacher. Amos was a citizen of the southern kingdom. The relation between the nations had never been the most cordial and although not in open hostility at this time yet one was not in a state of mind to receive gracefully a reproof from the other. Amos therefore first wins the confidence of Samaria by pronouncing judgment upon her enemies.

Damascus is mentioned first. Hazael had Ben-hadad were the kings who afflicted Israel most severely. Almost fifty years before Amos prophesied Gilead had suffered very cruel treatment. It is well expressed in the figure of threshing instruments of iron. These were something like the Roman *Tribulum* or harrow which was drawn over the accumulated straw to thresh the grain from it. The judgment was captivity.

Gaza is next mentioned. This was one of the chief cities of Philistia. Ashdod, Askelon and Ekron were to suffer like penalty. Gath, the other of the five powerful

cities of Philistia, had fallen before the time of Amos. It is a little difficult to understand exactly what the prophet means by his allusion to delivering up the whole captivity to Edom. It can scarcely refer to the disposition of prisoners taken in open warfare, for the laws of nations allowed these to be sold. It is altogether probable that Gaza was a chief center of traffic in slaves stolen from neighboring tribes in times of peace.

Tyre was to suffer for the same offense and for the violation of the brotherly covenant. This may mean the treaty between Israel and Tyre or a covenant between cities of Phoenicia themselves. Tyre afterward did take part with Assyria against her sister cities, and the allusion here may be to some breach of faith of similar nature.

Edom was to suffer for her unrelenting fury and her cruel raids upon southern Judah.

Ammon was to go into captivity for cruelty to the Gileadites. She would be swept away as "with shouting in the day of battle, with a tempest in the day of the whirlwind."

Moab was to be judged for her barbarity toward the bones of the king of Edom. We can only theorize in regard to the occasion of the barbarous conduct of Moab. It is reasonable to suspect that it was after the invasion of Moab by the combined armies of Israel, Judah and Edom when the king of Moab was driven to the extreme of sacrificing his son to Moloch. It may have been in revenge for the part Edom took in this invasion that Moab desecrated the tomb of the king of Edom.

Judah, also, had sinned grievously, but her sinning was not in the same line. The sins of the other nations were against humanity, but the sin of Judah was against God. Judgment, however, would not be withheld because they

were the peculiar people of God. They had sinned against great light, and the punishment would be severe.

Israel would look kindly on a prophet who pronounced judgment on these neighboring nations. But the prophet now turns his attention to Samaria. "Thus saith the Lord: For three transgressions of Israel and for four I will not turn away the punishment thereof; because they sold the righteous for silver and the poor for a pair of shoes." This means that their judges were taking bribes and condemning the righteous, and that for a debt no larger than the price of a pair of sandals the creditor would sell the debtor into slavery. Condemnation had been pronounced on the other nations, not because they had sinned against Israel, but chiefly because of barbarous atrocities against other neighboring tribes or cities. The crime of Israel was against her own citizens. The sins of Israel, when compared with the sins of the others, were more grievous. The comparison was altogether to the advantage of the heathen. Extortion, cruelty and licentiousness are kindred sins. We take it that the nation that perverts justice sanctions lust, licenses crime, oppresses the poor, legislates in favor of the rich, sins more deeply against her own national life and the law of God than the one whose foreign policy is criminally exacting or dangerously lax. Armies from without are never so dangerous to a nation as corruption and oppression within. Spanish cruelty in Cuba makes the American burn with indignation, and this is well. But it would be wise to examine conditions existing within our own nation that oppress some, tempt others to lives of sin, nullify the law of God and profane the home on whose purity and sacredness rests our freedom and glory.

ANALYSIS. AMOS 3: 1-15.

I. A call to hear because of former mercies. 3:

I-2.

- II. The prophet vindicates his commission. 3: 3-8.
- III. Call to other nations to witness the judgment and testify. 3: 9, 13, 14, 15, 10, 11, 12.
- IV. Judgment on the women of Samaria for oppression and drunkenness. 4: 1-3.
- V. Ironical call to the impure worship in which they trusted to save them. 4: 4-5.
- VI. The prophet recounts former judgments which did not lead to repentance. 4: 6-11.
- VII. Therefore, the impending judgment would be more severe. 4: 12-13.
- VIII. Exhortation to turn to the Lord. 5: 4-9.
- IX. If they do not repent, judgment will come. 5: 10-13.
- X. Another exhortation to repentance. 5: 14-15.
- XI. The prophet foresees they will not hearken, therefore they must suffer. 5: 16-20.
- XII. God's attitude toward their religiousness. 5: 21-23.
- XIII. Sincerity required. 5: 24-27.
- XIV. Israel's sense of security. 6: 1-6.
- XV. Destruction impending. 6: 7-11.
- XVI. The folly of attempting to resist God. 6: 12-14.
- XVII. The judgment of God vindicated. 7: 1-8.
 - (1) Destruction by locusts averted.
 - (2) Destruction by drought averted.
 - (3) Amos instructed.
- XVIII. Judgment complete. 7: 9.
- XIX. Interference of Amaziah. 7: 10-17.
- XX. Israel ripe for judgment. 8: 1-3.
- XXI. Their religion was irksome to them. 8: 4-6.
- XXII. Punishment. 8: 7-10.
- XXIII. In those days they will desire a prophet. 8: 11-14.

XXIV. Israel's doom certain. 9: 1-10.

XXV. But not final. 9: 11-15.

Israel's Criterion of Morals.—It is in place here to recall that the character of God was Israel's criterion of morals. The morality that Amos insisted upon was not something new and foreign to the nation. But it is not difficult to see that the prophets take advance ground than that occupied by the nation during the Judges and early kings. The reason of this is apparent. As the Hebrews learned more and more of the character of God the written law as well as the unwritten would have a wider application. The nation at this time ought to have known God so well that a prophet would not have been needed to outline the future if gross violation of God's law was unrestrained. That they had not so learned God is evidence of wilful stubbornness which made their sin the blacker. Therefore, they were not held responsible because they failed to hear some new deliverance of the lawmaking power, but simply because they failed to develop a purer, truer life under the fuller revelations of God's character furnished by his providential administration of their national affairs.

No Escape from Judgment.—The body of the prophecy begins with the third chapter. Although spoken to a rich, luxurious city, the imagery of this chapter is largely drawn from shepherd life. His introductory address, which we have studied, may have caused some inquiry into the prophet's authority. Verses 3-8 vindicate his commission. The Spirit of God and the prophet could not walk together except they were agreed. As the lion would not roar in the forest, except the prey was in his power, neither would God proclaim destruction to a people not in his power. Israel was in the snare; she was in God's hand. The Lord hath roared. Israel is in the hand of God. It had been the policy of God to reveal his secrets to his servants the

prophets. His hand was on Amos, and he could not do otherwise than prophecy. The remainder of the chapter is a call to other nations to assemble and testify. The sense of it will be plainer if verses 13, 14 and 15 are inserted between verses 9 and 10. The destruction of the nation was to be complete, and the adversary, Assyria, would carry them away a mere remnant, as the shepherd might take two legs or a piece of an ear out the mouth of the lion.

The Nation Was Religious.—We have alluded to the fact several times that the Jew had a narrow provincial view of Jehovah. This is not altogether surprising when we recall that this first idea of God would be the one the Hebrew mind would first grasp when he became their national ruler at Sinai. The Mosaic ceremonialism would foster another idea closely related to this one, namely that the performance of these rites was all God required in his worship. We have seen that both these ideas were potent in the development of the nation. The difficulty lay in the fact that the Hebrew refused to advance to a higher plane with a wider view. They were still intensely religious and could not understand why the heartless performance of ceremonial rites could fail to be acceptable with God. Neither could they see how any modification of these rites which brought them more into harmony with their own ideas of the fitness of things could mar their beauty and appropriateness in the eyes of God. Amos saw things exactly in the same light in which a wise student of their own time would have seen them. He knew that God was not bound to save his people regardless of their attitude toward him. He saw that the dead ceremonialism of their worship was not pleasing to God. "Come to Bethel, and transgress; at Gilgal (another seat of worship) multiply transgressions; and bring your sacrifices every morning and your tithes after three years; and offer sacrifice of

thanksgiving with leaven and proclaim and publish the free offerings, for this is what you like to do. O ye children of Israel, said the Lord God."

The Visions.—Israel had come to the last stage of her political existence. The only punishment now left seems to be political disaster, the conquest of the nation by the power beyond Damascus. Famine, drought and pestilence had all been tried and had all failed to bring the people back to the pure worship of Jehovah. If they refuse to repent now, captivity is the inevitable.

This section of the Book of Amos covers the same ground as the preceding but in somewhat different manner. We are not able to determine fully what the prophet himself may have interpreted the destruction which he proclaimed to mean, at least up to this point. Amos must have seen in the visions of the grasshoppers and drought a far more sweeping destruction than these events would mean to the ordinary Hebrew. The nation had suffered these things before and might do so again and recover. To Amos they seemed a final destruction. His heart was moved with pity and he prayed that they might be averted. God answered his prayer but showed him by a third vision of the plumb line that justice demanded the punishment and it was right. God is justified in the prophet's own mind, and he then presents the visions to the people. The vision of the basket of summer fruit indicates the imminence of the judgment and the vision of the Lord standing by the altar, the destruction of the great source of Israel's sin.

The closing verses of this prophecy may have been added by the prophet some time after he preached the rest of the book to Israel. It may have been given publicly to the northern kingdom. Their unrepenting state of mind

could scarcely have called forth this vision of future blessing as an incentive to reform. It seems to relate more specifically to the southern kingdom. Amos evidently saw them in vision again united, the peculiar people of God.

XII.

THE DECLINE AND FALL OF THE
NORTHERN KINGDOM.

ANALYSIS.

- I. Reign of Shallum. 2 Kings 15: 13-14.
- II. Reign of Menahem.
 - (1) Conquered Tiphseh. 2 Kings 15: 16.
 - (2) Character of his reign. 2 Kings 15: 17-18.
 - (3) Invasion of Pul, king of Assyria. 2 Kings 15: 19-20.
 - (4) His death. 2 Kings 15: 21-22.
- III. Reign of Pekahiah, son of Menahem. 2 Kings 15: 23-24.
- IV. Pekah's reign.
 - (1) Usurps the throne. 2 Kings 15: 25.
 - (2) Character of his reign. 2 Kings 15: 27-28.
 - (3) Invasion of Tiglath-pileser and deportation of the inhabitants of Gilead and Galilee. 2 Kings 15: 29.
 - (4) Pekah and Rezin invade Judah. 2 Kings 16: 5-6.
 - (5) Judah secures the aid of Assyria. 2 Kings 16: 7-9.
 - (6) Rezin is slain and the kingdom of Syria destroyed. 2 Kings 16: 9.
- V. Hoshea on the throne of Israel. 2 Kings 15: 30.
 - (1) Character of his reign. 2 Kings 17: 2.
 - (2) Becomes subject to Assyria. 2 Kings 17: 3.

- (3) Conspires with Egypt against Assyria and is imprisoned. 2 Kings 17: 4.
- (4) Siege of Samaria. 2 Kings 17: 5.
- (5) The northern kingdom destroyed and the people carried captive. 2 Kings 17: 6.
- (6) The judgment justified. 2 Kings 17: 7-18.
- (7) Assyria colonizes Israel. 2 Kings 17: 24.
- (8) Lions sent among them. 2 Kings 17: 25.
- (9) Priests sent to teach them. 2 Kings 17: 26-28.

Syria.	Rezin			
	740		735	722
Israel.	Shallum	Menahem Pekahiah	Pekah	Hoshea
	Hosea.			
	Isaiah.			
Judah.	Jothom	Ahaz	Hezekiah	
	737	735	727	
Assyria	Tiglath-pileser II. (Pul)		Shalmanazar IV.	

Israel after the Reign of Jeroboam II.—The military despotism established by Jeroboam II. now bore its legitimate fruit. The captain of the army did not hesitate to usurp the throne. Dynasty followed dynasty in rapid

succession. Zachariah reigned six months and Shallum one month. The nation settled down under Menahem, but Pekahiah, his son, fell before the usurper, Pekah. Hosea characterizes this period as a time when "blood toucheth blood." Foreign as well as domestic enemies threatened the life of the nation. Syria was already tributary to Assyria. But Rezin, an adventurer, placed himself on her tottering throne and attempted to break the Assyrian yoke. To this end he sought alliance with Pekah of Israel, and together they invaded Judah in the hope of placing a king on her throne who would co-operate with them against Assyria. Ahaz of Judah hired the king of Assyria to help him, and thus the army most to be dreaded by the states of Western Asia was again brought into Syria and Israel. What remains of the story of the northern kingdom can be told in few words. Rezin was killed and the kingdom of Syria, which had so long been a prominent factor in the politics of Western Asia, was completely destroyed. Israel was made a vassal to Assyria and Hoshea placed on her throne.

The Fall of the Northern Kingdom.—Egypt was still a strong nation and always ready to do what she could to weaken the power of her rival, Assyria. Hoshea, king of Israel, thought the time had come to free Israel from Assyrian oppression. It was easy to secure promises of help from Egypt, and on the strength of these promises he refused to pay the Assyrian tribute and plunged into open revolt. When Pekah and Rezin had attacked Judah there was some apparent chance of success should they unite against Assyria. Now, the revolt of Hoshea was more the movement of desperation. Assyria was a mighty nation, but her provinces were not closely united either in sympathy or interest. This accounts for her fitful advance into Palestine. The Israelite always had some hope that her

armies would never again return, that her dislocated kingdom would fall to pieces. Previous to the time of Tiglath-pileser the policy of Assyria had been to exact tribute from her vassals, but to leave them in the enjoyment of their own governmental policy. But when Tiglath-pileser usurped the throne of Assyria and assumed the name of an ancient and powerful king he seemed to be actuated by a desire for a world-wide rule. Therefore, he adopted the policy of transporting the inhabitants of a conquered nation and colonizing it with captives brought from a distant nation. Before, conquest meant tribute, now it meant political death. Hence when the Israelites saw their king held for tribute which they were unable to pay and captivity in a foreign land their probable destiny they rallied in Samaria and withstood a siege which has few parallels in history. For three years they fought with a courage born of desperation. The inevitable came at last, and the northern kingdom fell to rise no more. History is silent in regard to the final destiny of the Ten Tribes. Many prophecies would seem to indicate that they were to be restored to their country sometime. But when we remember that God's promises are generally conditioned on human co-operation, who can say that the Israelites did not fail to fulfill the necessary conditions. Some of them at least must have wandered back. Luke 2: 36.

Although some of the Israelites may have escaped capture or wandered back in later years to their native land, yet the territory of the northern kingdom was colonized with strangers. The origin of the Samaritans of Christ's time is uncertain. Some suppose them to have been descendants of the ancient Israelites, and others hold that their ancestors were strangers placed there at the time of the captivity. History records the fact that these colonists worshipped the Hebrew God. The author of the

Book of Kings, in closing the history of Israel briefly and clearly relates their fall to defection from God. In summing up the causes he vindicates the justice and mercy of God in thus sweeping from the earth a nation so peculiarly favored and yet so derelict in duty.

THE PROPHECY OF HOSEA.

The prophecy of Hosea is more difficult to study than that of Amos. It begins in the reign of Jeroboam II. and covers a period of at least sixty years. Chapters 1-3 are complete in themselves and relate to a period earlier than the remainder of the book. This is sufficient explanation for the difference of style in the two parts of the prophecy, a difference that some critics have not been slow to magnify into a proof of two Hoseas, living fifty years apart. The prophecy is a fitting complement of the book of Amos. While not devoid of a sense of God's mercy Amos leaves us without any clue as to how this mercy is to be extended to Israel. The law is the prominent factor with Amos and God's pardoning grace with Hosea. When Amos was pronouncing judgment on Israel on account of her sins, when Lycurgus was legislating his code, Hosea was preaching a mercy through vindicated law, which made repentance and change of attitude toward God prerequisites to mercy.

Pusey says of the prophecy: "The words of upbraiding of judgment, of woe burst out, one by one, heavily, condensed, abrupt, from the prophet's heavy and shrinking soul as though each sentence burst with a groan from his heart and he had anew to take breath before he uttered each succeeding woe. Each verse forms a whole in itself like one heavy toll of a funeral knell."

CHAPTERS 1-3.

Three different views are held in regard to the interpretation of these chapters.

1. A parable. Hosea used the general impurity of the times to illustrate the attitude of the nation toward God.
2. A vision. Hosea saw in vision himself married to an impure woman and was thus led to a deeper sense of Israel's sin in deserting Jehovah for idols.
3. Literal. Hosea was actually caught in the general defection of the times and married an impure woman whom he loved devotedly.

The point in this part of the prophecy is much the same whichever view is held. There is some internal evidence that the literal interpretation is the correct one. We have seen in the study of Amos something of the relation of the prophet's culture to his work. Amos was prepared by his shepherd life to see the danger and by his meditation on the law to be the herald of judgment. There could not have been a better preparation for Hosea's work than the actual suffering of a loving heart under the actual experience of the events recorded in these chapters. If it is a parable his own experience must be its background. The awakening to a sense of his shame may be traced in the names of his children, and names in those days meant something. Jezreel—God will punish—, the Amos view of God but no tincture of shame. Lo-rúhamah may be read, Never knew a father's love; Lo-ammi, No kin of mine. His home was wrecked yet time after time did his loving heart prompt to effort to reclaim his wife to purity and honor. His experience gave a pathos of love to his prophecy which may be traced throughout the whole book. When chapters 1-3 were given his own experience

was fresh in his memory. In the remainder of the Book it appears only as it had moulded the man and enlarged his sympathy.

ANALYSIS.

- I. The Lord's controversy with Israel. 4: 1-19.
 - (1) Reasons for the controversy.
 - a. Immorality permeating all relationships. 4: 1-5.
 - b. Lack of knowledge for which the priests are specially to blame. 4: 6. 10.
 - c. Insensate lust for which elders are specially to blame. 4: 11-15.
 - d. Obstinacy in sins, especially by chiefs. 4: 16-19.
- II. A charge against priests, princes and people with threats of punishment. Chaps. 5-6.
- III. The inward and outward sinfulness of Israel in which rulers lead will certainly be punished. Chap. 7.
- IV. Idolatry and schism the real cause of the imminent invasion of Israel. Chap. 8.
- V. A warning against false security. Chap. 9: 1-10.
- VI. Though God delighted in Israel, 9: 9-17, yet she incurred punishment by turning from him, 10: 1-15, but he loves her still, 11: 1-11.
- VII. Israel and Judah, although sinful, are encouraged to return. Chap. 11: 12—12: 6.
- VIII. Israel's sin must be punished. Chap. 12: 7-14.
- IX. Israel's apostasy is so great that punishment is imminent, 13: 1-16, yet a final appeal is made to save her, 14: 1-9.

Application of the Prophecy of Hosea.—The prophecy of Hosea is intensely practical. The truly practical is not an ebullition of pious sentiment indifferent to fundamental

principles, but an evolution from the relationship that God has imposed on the human soul. No preaching could be applied more closely than that of Hosea to Israel, none could be animated with an intenser earnestness and none could be winged to the heart of the hearer with a purer, stronger love. Love to God and repentance for sin were to grow out of knowledge of God and this expresses the movements of soul seeking God in any age or under any conditions. The nation was drifting to destruction because she had willingly thrown herself into the current and refused to lay hold on the rope flung from the throne of God's mercy. Other prophets built their sermons on the same principles and yet there is a difference. The burden of the prophecy of Amos to Israel was, turn back for destruction is before you. Hosea warned them of impending danger to the end that their love for God might lead them to repentance. The burden of his prophecy was, turn back for God is behind you ready to receive you to his loving protection. The preaching is virtually the same. The different way of presenting it is to be related to the character and education of the men. Amos was trained to be on the alert for danger and to avoid it; Hosea's capacity to love had been developed and sorely tried by an erring wife. They were contemporaneous and together brought to bear upon Israel the strongest arguments possible to induce her to reform.

The Hebrew Prophet Subject to Law.—The laws of the ancient Hebrews made false prophecy a capital offense. The prophet professed to speak with divine authority. God was the supreme sovereign of the nation, and to proclaim edicts in his name but without his authority was a grave crime against the state. But it was a very difficult task to detect the false prophet and to bring him to punishment. When he predicted future events nothing but the future

could either verify or falsify what he said. If he toned his preaching to the moral sense of the nation there would be but little disposition on the part of the rulers or people to vindicate the prophet or to convict him. No one could demand that the prophet work miracles to prove his claim. Any man could rise at any time and assume divine inspiration for what he said. He might speak freely and in most scathing terms denounce king and priest and people and yet find protection in the shelter of the law. The safer plan, however, and the more popular course was to speak only those things which were agreeable to the public sense. The temptation was a strong one and the order of the prophets, so long the conservative influence in the kingdom, was grossly abused by an army of political aspirants. Therefore, the question is pertinent, How were the people to distinguish the true prophet from the false? The answer brings us back to the fundamental principle of rightness and wrongness, which, as we have before shown, is the character of God. The nation had been given ample opportunity to study this criterion of conduct, and if the people had failed to understand it fully enough to enable them to distinguish prophecies in keeping with that character from prophecies contrary to it, the fault was their own. There is good reason to believe that in the later history of Israel and Judah the great majority of those who claimed to be of the order of prophets profaned their office and, in a measure, destroyed the salutary influence of the true prophets when such did arise to denounce the evils of the nation. Amos refused to be classed among these prophets and Jeremiah says: "Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity to turn away their captivity." But the prophecies of the Old Testament bear the stamp of truth,

first, in that they are in perfect keeping with the inspired revelations of God's character; second, the highest conception of truth and righteousness of any age vindicates their claim; third, their character is such as to preclude the idea that any selfish consideration influenced the prophet to utter them.

The Lesson of the Northern Kingdom.—The history of Israel closes in defeat and darkness. Her constitution was unsurpassed by any nation of any time in these things which make for stability and progress; but she failed ingloriously to come up to the measure of her possibilities. Attention has been called to the fact, that the military trend the nation took under Jeroboam I., became more and more despotic, as the years passed. When the civil rights had been filched from the people it is not strange that they should lose interest in the administration of public affairs. After all, militarism was a result of their defection from the worship of Jehovah. It may not be possible to draw a close parallel between Israel and any other nation, except Judah. The avowed purpose of the Hebrew nations was to keep pure the worship of the true God. The Northern Kingdom in large measure abandoned this purpose with the sin of Jeroboam, and yet she retained her fundamental law. Her life therefore became a continual conflict between all she had once held sacred in constitutional government and a short-sighted policy of present aggrandizement and glory. She was willing to trade the established principle of political equality for the mirage of military and commercial supremacy. Apart from their ceremony of worship the Hebrews had a most liberal and substantial system of laws. Justice and righteousness were exalted. As a nation departs from these, caste sentiment rises. The lines on which caste feeling are drawn may differ in different places and times, but nothing dries up the fountains

of human sympathy more quickly and nothing is more potent to further the reign of cruelty and oppression. Greece and Rome are often spoken of as "the cradle of liberty." This honor is due the Hebrew nation. In so far as Greece and Rome embodied the fundamental principles of the Hebrew commonwealth, they became agents in the conservation of liberty. The advanced nations of the world to-day have not attained their civilization by the development of the political germ of any pagan nation of antiquity. They have simply incorporated into their national polity those far-reaching doctrines of man's relation to man, found in the Hebrew laws.

XIII.

THE DECLINE AND FALL OF THE
SOUTHERN KINGDOM.

ANALYSIS—AHAZ-ZEDEKIAH.

I. Reign of Ahaz.

- (1) His wickedness. 2 Chron. 28: 1-4.
- (2) Syro-Ephraimitish invasion. 28: 5-7.
- (3) Lost many captives which were returned
on the advice of Oded. 28: 8-15.
- (4) Hired Assyria to help him. 28: 16-21.
- (5) Sacrificed to the gods of Damascus. 28:
22-25.

II. Hezekiah's reign.

- (1) Repaired the temple and restored religion. 2 Chron. 29: 3-36.
- (2) Attempt to unite Israel and Judah in keeping the Passover. 30: 1-9.
- (3) Israel treats the offer lightly. 30: 10.
- (4) Yet some of them respond. 30: 11.
- (5) The Passover kept. 30: 12-27; 31: 1.
- (6) Re-established Levitical worship. 31:
2-21.
- (7) Sennecherib's invasion. 2 Kings 18: 13.
- (8) Hezekiah pays tribute to him. 2 Kings 18:
14-16.
- (9) Sennecherib comes again because Hezekiah had conspired with Egypt. 2 Chron.
32: 1-19.
- (10) The deliverance. 32: 20-23.
- (11) Hezekiah's sickness and death. 32: 24-33.

III. Manasseh's reign.

- (1) Character of his reign. 2 Chron. 33: 1-2.
- (2) His idolatry. 33: 3-9.
- (3) His captivity and release. 33: 10-13.
- (4) Manasseh's reforms. 33: 14-17.
- (5) His death. 33: 18-20.

IV. Amon's reign.

- (1) His wickedness. 2 Chron. 33: 21-23.
- (2) Killed by his servants. 33: 24.
- (3) His assassins slain and Josiah made king.
33: 25.

V. Josiah's reign.

- (1) Repaired the temple. 2 Chron. 34: 1-13.
- (2) Book of the Law found. 34: 14-18.
- (3) The nation brought to conform to it. 34:
19-33.
- (4) Passover kept. 35: 1-19.
- (5) Attacks Egypt at Carchemish. 35: 20-22.
- (6) Is killed in battle. 35: 23-27.

VI. Jehoahaz's reign.

Conquered and carried captive to Babylon.
2 Chron. 36: 1-4.

VII. Jehoiakim king.

Conquered and carried captive to Babylon.
2 Chron. 36: 5-8.

VIII. Jehoiachin king.

Carried captive to Babylon. 2 Chron. 36:
9-10.

IX. Zedekiah king.

Carried into captivity and the kingdom de-
stroyed. 2 Chron. 36: 11-21.

THE PROPHECY OF ISAIAH.

Isaiah and His Times.—The Books of Kings and Chronicles hurry over the closing reigns of the kingdom

of Judah with a haste that suggests lack of interest. The purpose of these books is to give the evolution of the religious life of the nation. This is largely embodied in the prophecies of the time, and the biblical history only forms a background to them. The national life of Judah lost meaning when she introduced polytheism. But the prophecies, while of significance for that time, reveal so much of God, his character and purpose, that they have lost nothing of interest during the centuries since then. Having gone over the biblical account of the last days of the nation, we purpose a more extended study of the times as revealed in the prophets and ancient inscriptions of other nations.

The Assyrian power was dominant in Western Asia at the time of Uzziah. Egypt was the other pole of the political world. Judah lay between them. The problems, therefore, that a statesman in Judah had to face were by no means simple ones. When Uzziah ascended the throne the kingdom was at a very low ebb, but his strong and aggressive reign recovered to the nation much of what it had lost. Jotham's reign was of the same character. But the weak and wicked Ahaz dissipated the benefits of these strong lives. The Prophecy of Isaiah supplements the brief history of this period. No prophet stands in closer relation to the history of his times. The deep moral principles that give character to human activity have always been the same.

Therefore, the significance of the prophet's utterances, founded as they are on these principles, is as pointed and as great as it ever was. The same sins that threatened the destruction of the northern kingdom in the time of Jeroboam II. overthrew Rome, and they are to-day sapping the life from many families and social circles. The same disposition that prevailed in Judah and eventually

led to her destruction is duplicated to-day in a desire to ignore God in national affairs and to follow a weak and vacillating political policy. It becomes every civilized nation on the globe to guard with jealous care the inherent rights of the poorer classes, lest vast accumulation of wealth in the hands of few induce a system of oppression and dissipation not compatible with a high grade of morals. Our purpose is not a practical application of prophecy to modern society and politics, but to study the words of the prophets in the light of the environments of their own age and country. The opportunity for such a study has never been so good as at present. Science has succeeded in spelling out the Cuneiform Assyrian inscriptions. It is remarkable how closely these remnants of ancient history correspond to the biblical narrative. Although they have an air of bombast about them that indicates a barbarous age and uncultured minds, yet in them may be traced the movements of the Assyrian armies during every year of Isaiah's prophecy.

The Call of Isaiah to the Prophetic Office.—The call of Isaiah to his office is recorded in the sixth chapter. The book is not arranged chronologically, and this chapter may be out of its natural place, which would seem to be at the first of the book. Internal evidence, which will develop as we study his first prophecies, suggests that after a certain experience in prophetic work Isaiah may have recalled the circumstances of his call to that office, to reassure his own mind and strengthen him for further work. The call is surely noteworthy, and yet it is strikingly parallel to the experience of every one who has ever felt himself commissioned of God to any work. We have

(1) A vision of the Lord. 6: 1-4.

(2) The natural result of a sense of God's presence.

6: 5.

- (3) A divinely implanted sense of pardon. 6: 6-7.
- (4) A sense of obligation and willingness to respond to it. 6: 8.
- (5) The commission. 6: 9-13.

Isaiah had been a temple worshipper all his life, for he was a citizen of Jerusalem. During the experience of the recorded call to the prophetic office he broke through the formality of the temple service and experienced a sense of the real presence of Jehovah. The holiness of the Lord impressed him with a consciousness of his own sinfulness, which led him to cry out for pardon. After an experimental assurance of pardoning grace the invitation to be God's messenger comes to him, and the very arduous work is taken up cheerfully and with zeal.

The Book.—The relation of Assyria to Palestine determines in a great measure the character of Isaiah's prophecies. There were four Assyrian invasions during this period.

1. By Tiglath-pileser. ((Pul), 734-732, while Ahaz was on the throne of Judah.
2. By Shalmanezar and Sargon, at which time Samaria fell, 725-720.
3. By Sargon, 712-710.
4. By Sennacherib, during Hezekiah's reign, 701.

The chapters are not arranged chronologically, which makes it difficult to study the book intelligently. Chapters 1-39 are spoken from the point of view of a divinely inspired patriotic statesman. Chapters 40-66 relate more to the future glory of Messianic times, in which are interwoven the clearest conceptions of the kingdom and the king that the world had yet enjoyed. Our study will necessarily lead us along the lines of human agency in the affairs of God's people, but it is far from our purpose to suppress the divine element in it all. We allow to Isaiah's

prophecies all of inspiration that the strongest advocates of the theory can ask. No one, however, can shut his eyes to the progress that appears in the book. That progress is an advance in knowledge of God and the nation's destiny. It is in such perfect harmony with ordinary human development that it suggests a relationship to the man. As he grew older he obtained a wider view of the politics of Western Asia; as he learned more and more of the defection of his nation from God, he ceased to look so much at the present and penetrated with prophetic view into the future. Although these glimpses are clearer and more extended in his later life, yet they are not confined to any period of his work. They come like flashes of light in the darkness. In them the prophet rises above the national character of their religion into the world-wide gospel offer. Isaiah's utterances of the present and the future are both the product of God's spirit using the man, his faculties and his culture to develop the divine scheme of mercy and grace.

FIRST PERIOD OF ISAIAH'S PROPHECY.—CHAPTERS 2-5; 9: 8-10: 4.

These chapters refer to the period of the reign of Jotham. The kingdom was in an outwardly prosperous condition. 2: 7, 12-16; 3: 16. The northern kingdom still existed (9: 9) and was arranging to attack Judah. 9: 20-21. (See 2 Kings 15: 37). These chapters are evidently abstracts of oral addresses and extend over a period of years. When Isaiah felt the movings of the prophetic spirit he was a young man, intensely patriotic. The political sky of Judah was unclouded by any apprehension of danger. He had been reared in the city in daily contact with their national sins, and hence was somewhat blinded to them. His first utterances are highly optimistic, as he saw an ideal Jerusalem. 2: 1-5.

This view of the future glory of the kingdom may have had no definite time relation in the prophets own mind, but as Jacob at Bethel needed a revelation of God's relation to himself and his family to support him in the trying years through which he was to pass, so Isaiah here needed a glance into the future to support him when he turned his attention to the real state of the nation. But his tone soon changes and we have

- I. The present moral and spiritual condition of the people is very low. 2: 6-9.
- II. Judgment on account of their sins to come upon them. 2: 10-12.
- III. Judgment on those things in which they were rejoicing.
 - (1) Their cedars and oaks. 2: 13.
 - (2) Their mountains and hills on which were their idols. 2: 14.
 - (3) Their towers and fenced cities because they trusted in them. 2: 15.
 - (4) Upon their ships of Tarshish which brought pleasant things to them. 2: 16.
- IV. The judgment will be severe. 2: 17-21.
- V. Trust in man is vain. 2: 22.
- VI. The calamities about to come on Judah would bring her into great destitution. 3: 1-9.
- VII. Different states of the righteous and the wicked. 3: 10-12.
- VIII. The Lord pleads against the rulers. 3: 13-15.
- IX. Judgment on the women. 3: 16—4: 1.
- X. A glorious future for Jerusalem. 4: 2-6.
- XI. Basis of the arraignment—parables of the vineyard. 5: 1-7.
- XII. Woes enumerated.
 - (1) Against monopoly. 5: 8-10.

- (2) Against drunkenness. 5: 11-17.
- (3) Against defiant scoffers. 5: 18-19.
- (4) Against false teachers and the self-conceited. 5: 20-21.
- (5) Against Judges who pervert justice to get means for their carousals. 5: 22-24.

XIII. Judgment upon Israel.

- (1) Loss of territory. 9: 8-12.
- (2) Israel cut off. 9: 13-17.
- (3) Internal anarchy. 9: 18-21.
- (4) Threat of captivity. 10: 1-4.
- (5) A strong foreign nation to execute the judgment. 5: 25-30.

The Relation of this Section of the Prophecy to the Times and the Man.—Development in the knowledge of God is slow, yet one might naturally expect that the experience of Judah would have given her a wider and truer view of Jehovah and his attitude toward sin than she appears to have had in Jotham's time. The difficulty lay in a conceited sense of self-sufficiency. They believed in God in a sort of way; they relied on his promises to the nation, but they blindly ignored the conditions on which the fulfillment of these promises rested. At first Isaiah had the same unfounded assurance, that come what might, Judah would ever be a dominant political power in the world and would eventually dictate to all other nations. But he soon saw below the surface of their national and social life. He was led into this deeper insight by a truer conception of God's justice. At first he saw nothing but the nation; afterward we hear less of the nation and more of God. His optimistic belief in the nation's future does not lessen, but he now realizes that it can be attained only by a close adherence to law and by sincerity in worship. He saw that the plausible exterior of Judah

was deceptive, that society was rotten at the heart and that national affairs were administered in crass selfishness. Apart from prophetic inspiration, a wise statesman, educated in the divine method, could have foreseen that only something exceptional would arouse the nation to a less stupid policy. But with the divine Spirit laying open to him the woeful degradation of the people and at the same time revealing the wise policy, with the "Holy, Holy, Holy is the Lord of Hosts" still sounding in his ears, he was oppressed with an awful sense of judgment. Still he hoped that judgment in process would bring Judah to a sense of her sin and to such true repentance that God would yet spare her. This deeper view of his nation's condition revealed to him how utterly unprepared she was to resist a foreign army. This he saw to be the lash with which God would scourge her. Indications had not yet focused sufficiently to enable him to pronounce the exact source of the impending punishment. Syria and Israel were yet alive and unfriendly to Judah. Assyria was engaged in war with Babylonia, which was a rising and restless power. Egypt on the south was never to be trusted. But this much was certain, Jehovah would come in judgment to vindicate his law. Rezin of Syria and Pekah of Israel were uniting their forces to invade Judah. Their unfriendly attitude calls the attention of the prophet to them, and his clear eye saw the hollowness of their sham display of power. He saw them about to fall from internal wickedness and anarchy. The judgment about to overtake Israel closes this section of his prophecy.

SYRO-EPHRAIMITISH INVASION. CHAPTERS 7-9: 7.

I. Isaiah's first interview with Ahaz.

- (1) The occasion of it. 7: 1-2.
- (2) His son with him. 7: 3.

- (3) Assures Ahaz that the conspiracy will fail. 7: 4-9.

II. Second interview.

- (1) Sign offered and refused. 7: 10-12.
- (2) A sign given. 7: 13-16.
- (3) Assyria to be the scourge of Judah. 7: 17-20.
- (4) The land shall be desolate and almost uninhabited. 7: 21-25.

III. Isaiah appeals to the people. 8: 1-4.

IV. Other messages given in connection with the attack of Judah by Israel and Syria.

- (1) Because Israel refuses God's help and trusts to Assyria the land shall be delivered to Assyria and the destruction shall sweep even over Judah. 8: 5-8.
- (2) But the nations cannot utterly destroy Judah. 8: 9-10.
- (3) The faithful encouraged to trust the Lord and not to fear this conspiracy. 8: 11-15.
- (4) Remembering the promises they should trust God and not wizards. 8: 16-22.

V. The nation's glorious future. 9: 1-7.

The Political Background.—It is impossible to understand the history of Judah apart from the geographical position of the nations of Western Asia. Palestine lay between Egypt and Assyria. Samaria, the capital of the northern kingdom, was on the great road of traffic and of armies. Jerusalem, the capital of Judah, lay a little off this road and being surrounded by hills was less liable to attack by either nation. Assyria had a strong and aggressive enemy in Babylonia and Egypt a powerful but less wealthy one in Ethiopia. This fact often accounts for the speedy withdrawal of their armies from Palestine just in

time to save it from complete conquest. The dynasty of Menahem was a product of Assyrian intervention and was therefore in sympathy with that power. But Pekah, in alliance with Rezin, an adventurer who had placed himself on the throne of Damascus, undertook to throw off the Assyrian yoke. Failing to coax Judah into the league they prepared to invade her and place a Syrian king on the throne. Little was attempted while the strong Jotham reigned, but when Ahaz came to the throne they pushed matters more vigorously. It is not strange that Israel and Judah should attempt to repel the advances of Assyria for, as we have said, conquest by Assyria now meant political death.

The League of Ahaz with Assyria.—No single movement on the part of Judah had ever been fraught with such momentous political significance as the appeal of Ahaz to Assyria. In his short-sightedness he failed to see how God could deliver him from this impending invasion. Isaiah urged him to trust the Lord and deliverance would surely come. He proposed to strengthen the faith of Ahaz by any sign the king might ask. There can be no explanation of the refusal of Ahaz to ask a sign, except that he had already determined his course and did not hold himself open to conviction. The sign that God invited him to ask was a sign of deliverance. When he persistently refused to change his purpose God gave him a sign, but it was a sign of destruction.

If it were not for the fact that the child which here becomes a sign is called Immanuel, but little difficulty would attach to the interpretation of it. It matters little who the mother of the child was, or whether it was yet born, the event was to occur before the destruction of Israel. The passage therefore, cannot be primarily Messianic. Of course, much of this prophecy, although it had a special

present significance, becomes typical of the Christian dispensation in that the Hebrew nation was peculiarly religious in its purpose and history. In this reference it would represent the Messiah as a suffering prince, suffering for the faults of others and not his own. Isaiah has many such prophecies.

The Outlook of Ahaz and of Isaiah.—The reason that Ahaz and Isaiah outlined different courses for Judah is to be found in the men. Ahaz could not see through the dust that Rezin and Pekah were raising. His horizon was so narrow that he failed to see that these nations had already spent their energy. He had absolutely no faith in the power of Jehovah to deliver him. He failed to understand that the divine hand was directing national affairs. Isaiah saw through the smoke of those dying national embers, and recognized the divine hand on the helm. The difference lay in the men's conception of God. Ahaz may have known the history of the nation as well as Isaiah did. He may have been thoroughly acquainted with the great deliverances of the nation from the Exodus to his own time. But knowledge of this kind always fails to calm the mind in the hour of peril and to enable one to choose the right with any degree of certainty. What the heart has felt of God's nearness and goodness, rather than what the mind knows of his wisdom and power, is effectual to calm the mind to clarify the reason, and hence direct the judgment to right conclusions. Therefore, to know God in personal experience is the only safeguard we have when brought to face the mighty moving forces of nature or of nations if they are hostile to us. Deluded Ahaz could not see the wisdom of Isaiah's policy.

Political Setting.—Ahaz avoided the war with Syria and Israel by his covenant with Assyria. In this invasion by Assyria Damascus fell and the Syrian monarchy disap-

peared. Thus far the chronology of Isaiah's prophecies has been definitely fixed by the historical allusions in them. Some time must have intervened before the prophecy of the tenth chapter. In 10: 7-11 we have recorded the proud boast of the Assyrian to Judah, in which we have specific reference to the destruction of Samaria. The only reasonable explanation of this is that some time must have elapsed between the prophecies of the ninth and tenth chapters. The twenty-eighth chapter is the only other section of the book that speaks of the northern kingdom as still existing, and for this reason we place it next in chronological order.

Egypt was evidently one of Assyria's prime objective points. The great power of the Nile was not what it once had been; but when Assyrian oppression began to be felt in Judah she was anxious to ally herself with any power that promised deliverance from heavy tribute and from political death, whenever Assyria should feel herself free to invade Palestine.

Shalmanezzer IV. began to reign in 727 and reigned five years. He died before his campaign against Israel was ended, and Sargon completed it. Sargon did not invade Egypt at this time, because Merodach-Baladin, king of Babylon, seized the opportunity afforded by the absence of the Assyrian army to strike for independence. Sargon left Palestine hastily, conquered the Babylonian army and established himself in the palace of Merodach-Baladin. At this time the dominion of Assyria extended from the Mediterranean Sea to the Persian Gulf. Now since Syria was dead and Israel hopelessly crippled a reaction set in at Jerusalem against Assyrian rule. The prophecies of Isaiah indicate that a strong party grew up in the capital of Judah in favor of alliance with Egypt. Egypt was always ready to help her friends with fair promises which she sel-

dom fulfilled; but she had never been made tributary to another nation and was of course considered one of the great world powers. The twenty-eighth chapter refers to this period.

- I. A warning of Judah from the sin and political standing of Israel. 28: 1-6.
- II. Judah in the same moral degradation. 28: 7-8.
- III. They scornfully laugh at Isaiah's repeated warnings of judgment. 28: 9-10.
- IV. Isaiah's retort.
 - (1) God would speak to them by the strange tongue of the Assyrian. 28: 11.
 - (2) Even the people whom he had promised rest. 28: 12.
 - (3) The precept upon precept and line upon line of the Lord would henceforth be to them for judgment. 28: 13.
- V. Covenant with Death and Hell.
 - (1) By lying and deceit they made a secret treaty with Egypt. 28: 14-15.
 - (2) Those who trust the Lord do not make haste to seek foreign aid, because Jehovah is to Jerusalem a sure foundation. 28: 16.
 - (3) But God's judgment would be to the mark and would disannul their covenant with Death and Hell. 28: 17-22.
- VI. The method of God vindicated.
 - (1) The farmer, having plowed, sows. 28: 23-26.
 - (2) The farmer treats each grain according to its nature, and God will punish Judah in a way best adapted to the divine purpose. 28: 27-29.

This casting about for heathen help on the part of Judah indicates a deplorable lack of faith in the true God. He stood pledged to the security and prosperity of his people so long as they would trust him and live in accordance with their fundamental law. The low moral plane to which they had sunk made them but little disposed to seek safety by a return to purity of worship and justice. There was only one way to reach the national conscience under those conditions; that was to preach the awful judgment as imminent and at the same time present an avenue of escape. The "Remnant" always comes to the surface in Isaiah's preaching. There is always hope.

CHAPTERS 10, 11, 12.

Historical Setting.—Damascus was destroyed by Tiglath-pileser in 732. Samaria was besieged by Shalmanezar IV. who died during the campaign, Sargon succeeded him and destroyed Samaria in 722, carrying the people into captivity, Sennacherib succeeded Sargon and invaded Phoenicia to subdue a revolt there. While engaged in this campaign Isaiah utters these prophecies against him. Sennacherib then marched south, defeated an Egyptian army and made Judah tributary. Hezekiah was reigning in Judah.

ANALYSIS.

- I. Assyria, although God's chosen instrument to inflict punishment, did not act according to the divine will. 10: 5-11.
- II. She failed to recognize that she was an instrument 10: 12-15.
- III. Destruction was preparing for her. 10: 16-19.
- IV. A remnant of Judah shall survive. 10: 20-23.
- V. Therefore, they ought not to be disturbed on the approach of the enemy. 10: 24-27.

- VI. The Assyrian army shall suddenly be destroyed.
10: 28-34.
- VII. A "sprout" of David shall arise to bring deliverance, righteousness and peace. 11: 1-9.
- VIII. A glorious time for the "remnant." 11: 10-16.
- IX. In that day the "remnant" shall sing this joyful song. 12: 1-6.

Judah's False Conception of God.—Several years intervened between the prophecies of the twenty-eighth chapter and this section of the book. Samaria had fallen and Sargon had been very near Jerusalem. Although in danger of repetition yet we think it best to analyze a little more closely, the sentiment of the ruling party in Jerusalem concerning Assyria and their own God. We have intimated that heart and head knowledge of God are complementary to each other. The Jews of Hezekiah's time did not have the heart knowledge and their intellectual apprehension of Jehovah was very deficient. They thought of him only as a national deity. They did not seem to be at all sure that he was superior to the gods of nations about them when they saw the blasphemous Sargon tossing nations about as if they were mere playthings. Their ideas of brute force had been enlarging ever since the Assyrian army had come into Western Asia. Isaiah could see the directing hand of God in it, but the nation could not. Their notion that God was a provincial deity, whose interest and influence were circumscribed by the limits of their own territory, narrowed their conception so much as to make it totally false. The only alternative to complete atheism was to recast their ideas of God in a larger mould. They must either deny his supremacy or recognize his hand in the invasion of Sargon.

The same question presents itself to every thoughtful student of science to-day. There is a party in scientific

circles, which happily is growing less every year, that would remove man entirely from God's fellowship and care and substitute a purposeless chance for a God-wrought system.

When the student comes face to face with the great problems of natural forces, the only alternative to accepting the conclusions of the atheistic party is to recast his ideas of God in a wider mould. When Ahaz made his treaty with Assyria, the restrictions of thought, which Jewish exclusiveness had preserved, were removed and they saw the great world forces in a feverish restlessness induced by ambition. But they still thought of their God as a provincial deity. When the student meets for the first time the problems of life, its origin and destiny, as interpreted in the light of natural forces, his mind leaps all barriers, and he sees nature grinding out an inexorable routine. But a divine hand and purpose appear when a fuller, truer view of God widens his horizon and adjusts his mental focus. Without prophetic inspiration we can write Maher-Shalel-hashbaz over all international policy which makes a covenant with Death and Hell. However much the compact may seem to further the interest of the nation, yet oppression, injustice and cruelty will not win in the end. Christian nations which practice it, or allow it, will some day feel the shock of divine judgment and know that "the Lord God omnipotent reigneth."

Political Setting of the Remainder of the Book of Isaiah.—The compass of our work does not permit a study of the whole book of Isaiah. It is with an oppressive sense of incompleteness that we leave his prophecy and hurry on to other times and other men. We shall not attempt an outline of the remaining chapters, but only to give a brief and general abstract of events.

When Sargon was slain Sennacherib, his second son, came to the throne. This was the signal for a general revolt of all tributary states. The world had never before witnessed such a general uprising. The task that confronted the young king was greater than any of his predecessors had been called to undertake. His first effort was to reconquer Babylon. This took him three years. While thus engaged Judah had peace. Allured by the fair promises of Egypt, a strong party in Jerusalem continued to insist on alliance against Assyria. Isaiah was statesman enough to see that such a course was suicidal. Egypt was Assyria's objective point. If Judah remained true to Assyria or preserved a strict neutrality, she would serve as a strong outpost for Assyria. Armed alliance with Egypt would bring upon her the anger of Assyria and lead to her destruction. Isaiah saw all this and plead for neutrality. He began to prophesy when a young man, and his utterances were then colored with a great hope for the nation. This hope waned as he saw Judah rapidly drifting into a policy that could not do otherwise than insure her speedy destruction. As his political hope grew dimmer, his mind dwelt more and more on the future glory of the kingdom of the Messiah. He despaired of human righteousness and rose to the richest sense of spiritual religion. From the thirty-ninth chapter to the close of the book his view takes in Abraham and Christ. The history of the times, therefore, do not throw much light on his prophecies of this period; but, standing on the vantage ground of the Christian dispensation, the student can apprehend his great thoughts in their wideness and depth. He had first seen Christ as a Victor, then as a Judge, but now he saw him as a Man, who through suffering, becomes both Victor and Judge. This clearer view and wider horizon will account for any change in style in the two parts of the

book. It is not necessary to resort to the assumption of two Isaiahs living at different times. The subject, theme, the culture of the man and his wider outlook would mould his thought and shape his imagery.

ISAIAH'S CONTEMPORARIES—MICAH.

Before leaving this period we will notice briefly the prophets who were contemporaries of Isaiah. While Isaiah was prophesying in Jerusalem Micah was preaching to the country districts of Judah. The burden of his prophecy is much the same as that of Isaiah.

ANALYSIS.

- I. Threat of punishment on Israel and Judah because of their sins. 1: 2-7.
- II. Lamentations. 1: 8-10.
- III. Punishments and sins.
 - (1) On those who oppress the poor. 2: 1-5.
 - (2) Hostility of false prophets. 2: 6-7.
 - (3) Oppression of the poor to be punished with captivity. 2: 8-10.
 - (4) The people want flattering prophets. 2: 11.
 - (5) The remnant. 2: 12-13.
 - (6) Savage behavior of the ruling class. 3: 1-4.
 - (7) Micah vindicated. 3: 5-8.
 - (8) Sins and punishment specified. 3: 9-12.
- IV. The golden age. 4: 1-5.
- V. Prosperity. 4: 6-8.
- VI. Misery must precede prosperity. 4: 9-10.
- VII. Now Judah was afflicted; later she would be the afflictor. 4: 11-13.
- VIII. The promised ruler with world-wide rule. 5: 1-4.
- IX. Enemies overcome. 5: 5-9.
- X. Reforms in Judah. 5: 10-15.

XI. The way of deliverance presented.

- (1) Through the figure of a judicial trial the people are convicted of sin and told how to please God. 6: 1-8.
- (2) They lacked necessary virtues. 6: 9-12.
- (3) Therefore judgment. 6: 13-16.
- (4) The true nation of God repentant. 7: 1-6.
- (5) Faith in God's promises of deliverance. 7: 7-13.
- (6) The people's prayer and God's answer. 7: 14-17.
- (7) Praise to the Lord. 7: 18-20.

THE PROPHECY OF NAHUM.

The exact date of the prophecy of Nahum is problematical. It must have been after the invasion of Judah by Sennacherib. The Theme of the book is the destruction of Nineveh. The voice of the messengers of Assyria are mentioned, which doubtless alludes to those boastful envoys Sennacherib sent to terrify the inhabitants of Jerusalem. The idolatry of Manasseh is not mentioned, from which we infer that Nahum must have prophesied in the latter part of Hezekiah's reign. If so his prophecy relates to a period of comparative purity of worship. The book is really a prose-poem remarkable for purity of diction and deep insight into the character of God. It is on his conception of God's attributes that he bases the destruction of Nineveh.

I. God's character.

- (1) Inflexible in justice, God will punish the wicked. 1: 1-2.
- (2) His power. 1: 3-6.
- (3) Merciful to his children. 1: 7.

- II. God will destroy Nineveh for her wickedness. 1: 8-14.
In 12. 13, he gives a parenthetical assurance to Judah that God will bless her.
- III. A vivid description of the messenger coming over the mountains to tell Judah of the fall of Nineveh. 1: 15.
- IV. A word picture of the capture of Nineveh. 2: 1-13.
- V. Reasons for the destruction of Nineveh. 3: 1-7.
- VI. Strong fortifications will not save it. No (Amon, Thebes) was destroyed. 3: 8-10.
- VII. Nineveh ripe for judgment. 3: 9-13.
- VIII. Preparation will not save them. 3: 14-19.

Reign of Manasseh.—Manasseh was twelve years old when he began to reign. The heathen party in Jerusalem seems to have had the education of the boy in charge, for he soon developed into a fanatical hater of Jehovah worshippers. He plunged into idol worship with a zeal not equalled in the history of Judah. His devotion to polytheism led him to call his son Amon in honor of an Egyptian deity. He worshipped the heavenly bodies and even sacrificed his own children to Moloch. Not satisfied with the establishment of heathen worship in connection with the worship of Jehovah, he instituted a fierce persecution of all who clung to the religion of the Hebrews. He changed the temple service to the service of Pagan deities. Isaiah died during his reign. Tradition says he fell a victim to the mad frenzy of Manasseh. After a trial, which was really a farce, he was condemned for heresy. Moses had said no man can see God's face and live. Isaiah said: "I saw the Lord." Attempting to escape his pursuers, Isaiah took refuge in a hollow tree; the tree closed upon him, and his enemies sawed into the tree with a wooden saw until the blood flowed and Isaiah died. This is only tradition, but

it receives some support from the account given in the Epistle to the Hebrews, 11: 37. Amon succeeded Manasseh. It is enough to say that his reign was the counterpart of his father's. The vitality of the nation had been wasted by the vicious practices of idolatry. He reigned two years and fell a victim to a court conspiracy, the motive of which is not well known.

Reign of Josiah.—We now come to one of those exceedingly strange popular movements that sometimes sweep over a nation or community. Political or religious sentiment is very often found on one extreme or other. An extreme laxity in religious observance is often followed by an extreme severity; an extreme departure from a state policy is often followed by an extreme insistence on the same policy. When Amon was killed his murderers at once fell before the wrath of an outraged populace. They had tasted the fruit of oriental heathen administration and were now willing to return to the Mosaic order. Therefore Josiah, a boy of eight years of age, was proclaimed king by a popular vote. This is evidence that a change of sentiment was beginning in Jerusalem. Josiah's reign was the Puritan age of Judah. His reforms were sweeping and bloody. During his reign the Scythians invaded Palestine, the first recorded movement of those northern tribes which the Revelation speaks of as Gog and Magog. They were fierce and warlike and overran the country to the borders of Egypt. It is supposed that Josiah wrote the fifty-ninth Psalm to commemorate their appearance before Jerusalem.

But the most important event of this period is the alliance of Judah with Assyria and the defeat of the army of Judah by the Egyptians. The Babylonian power was rising rapidly and was taxing the energies of Assyria. Egypt, always on the alert to strike Assyria a blow, improved the

opportunity by throwing her army into Assyrian territory. Josiah attempted to intercept him. His army was totally defeated and he himself slain. Nothing could have been more foolish on the part of Josiah. Palestine was not the objective point of the Egyptian army and Necho seems to have had no designs on Judah. The death of Josiah was a blow to the nation. He had carried his reforms to the extent of persecution of the heathen party. It had not been long enough to mould public sentiment to conform to the Mosaic code. It was therefore only superficial in effect although it had been prosecuted honestly and earnestly. The violence of the heathen party in the time of Manasseh and the severity of Josiah's reform had irretrievably alienated the two parties in Jerusalem. Even the prospect of speedy ruin could not unite them at this time against a common foe.

But the moral sense of Judah was not lost during those times of defection from the true worship. Nor did it err very widely in its estimate of kings. Rehoboam, Abijah, Asa, Jehosaphat, Amaziah, Uzziah, Jotham, Hezekiah and Josiah were buried in the sepulchre of the kings, except Uzziah, who on account of his leprosy was buried "in the field of the burial which belonged to the kings, for he was a leper." Joram, Joash, Ahaz, Manasseh and Amon were not buried in the sepulchre of the kings. These kings were popular with a strong heathen party in the city but the sense of the nation was against their wickedness. It is another illustration of the fact that a noisy, self-seeking, self-advertising minority may control the politics of a city or a nation only until the public conscience is aroused by some crisis.

The Reign of Jehoiakim.—On the death of Josiah the heathen party summoned all their energy to bring about a reaction against Jehovah worship. It succeeded, gained

the ascendancy and held it till the fall of Jerusalem. The corruption of worship and foolish foreign policy followed by the nation are the background of some of the prophecies of Jeremiah. Shallum, Josiah's second son, was placed on the throne. He assumed the name "Jehoahaz" or "he whom the Lord sustains." When Necho, who with his army was in Assyrian territory, heard what Judah had done, he sent a detachment of his army to complete the subjugation of Jerusalem. Jehoahaz soon yielded and was carried captive into Egypt from which he never returned. Jer. 22: 10-12. Eliakim his elder brother seems to have been willing to receive the crown as a vassal to Egypt, for Necho placed him on the throne. He took the name "Jehoiakim" or "he whom Jehovah has set up." He was a very foolish king. He oppressed his subjects, even using force to secure the tribute money he was obliged to pay and to build and decorate palaces for himself. The kingdom was nodding to the fall. It was practically dead. Idolatry was rampant and corruption in morals shocking. Jeremiah and his followers were the real life of the nation. The little band of true worshippers must have retained considerable influence else the fierce denunciations of wickedness in high places would have led to the speedy death of Jeremiah who was at this time the most cordially hated man in all Judah.

The Prophecy of Zephaniah.—Zephaniah means "The Watchman of Jehovah." He prophesied in the time of Josiah and probably before the reforms instituted by him. Successful and good as the reign of Josiah was, it occupies a very small place in the prophetic writings. During his reign the Scythians invaded Western Asia. It is the first recorded movement of the northern barbarians into the civilized countries of the world. Since then those northern tribes have occupied a prominent place in history. The

world has seen civilization cross the Alps and the Himalayas and has felt the impulse of Saxon and Slavic energy.

In Josiah's time a band of the Scythians swept down the shore of the Great Sea to the border of Egypt, and Psammetichus bought them off and they returned home. Ezekiel calls them Rosh or Russia, the only mention made of any modern European nation in the Bible. Ezek. 38: 2, 3; 39: 1.

Zephaniah saw deeply into the secret motives of men, and had the ability to portray these motives in vivid terms. He does not discuss sin in the abstract but specifies it with remarkable accuracy. No prophet had a more comprehensive view of the divine administration of the world. The awful day of God's wrath would come upon the nation in the near future, justified by her degradation and sin. The main thought is the Lord's anger and yet he is mighty to save. 3: 17.

I. Judgment and threatenings. Chapter 1.

II. Call to Repentance. 2: 1—3: 8.

III. Blessings of the Messianic reign. 3: 9-20.

The Prophecy of Habakkuk.—The exact time of this prophecy is uncertain. It was written before the invasion of Nebuchadnezzar's army (1: 6) but not before the Chaldees became a source of danger to Judah. We would place the prophecy in the closing years of Josiah's reign.

The book itself is unique. It seems to be the exercises of a righteous soul, keenly alive to the wickedness of the nation, and its impending destruction, more than an effort to purify the religion and politics of Jerusalem. The prophet speaks out of the fullness of his heart and God answers him.

I. The prophet speaks. 1: 2-4.

II. God answers him. 1: 5-11.

III. The prophet speaks. 1: 12—2: 1.

IV. God's answer. 2: 2-20.

V. A prayer song. 3: 1-19.

The Fall of Nineveh.—But we must look for a little at the political situation of the other nations of Western Asia during this period. When Sennacherib was murdered by his sons, Esserhaddon seized the throne. As usual his vassals revolted. A son of Merodach-Baladin proclaimed his independence, but was soon subdued. Esserhaddon then improved Babylon until she rivaled Nineveh, the capital of the great king. But the Median and Babylonian armies made a joint attack on Assyria which was now feeling the effect of gradual decay. Rawlinson says, "To meet this double danger, Saracus, the Assyrian king, determined on dividing his forces; and, while he entrusted a portion of them to a general, Nabopolassar, who had orders to proceed to Babylon and engage the enemy advancing from the sea, he himself with the remainder, made ready to receive the Medes. This was probably a judicious disposition of the troops at his disposal; it was politic to prevent a junction of the two assailing powers, and as the greatest danger was that which threatened from the Medes, it was well for the king himself with the bulk of his forces to meet this enemy. But the most prudent arrangements may be disconcerted by the treachery of those who are entrusted with their execution; and so it was in the present instance. The faithless Nabopolassar saw in his sovereign's difficulty his own opportunity; and, instead of marching against Assyria's enemies, as his duty required him, he secretly negotiated an arrangement with Cyaxares, agreed to become his ally against the Assyrians, and obtained the Median king's daughter as a bride for his eldest son, Nebuchadnezzar. Cyaxares and Nabopolassar then joined their efforts against Nineveh; and Saracus, unable to resist them, took counsel of his despair,

and, after all means of resistance were exhausted burned himself in his palace."

Nineveh was founded by Nimrod, a descendant of Ham. Balaam speaks of Assur, but Nineveh is first mentioned as a great city by Jonah. In other than biblical records may be read the long story of its rivalry with Babylon for the supremacy of the world. Frazier says of it; "Xenophon, passing over the plain two hundred years after the capture of the city, conducting the famous retreat of the 10,000 Greeks, saw ruins, but knew not what they were, and did not so much as learn the name of Nineveh. Alexander the Great about seventy years afterwards, fought a successful battle in its vicinity; yet the historians who describe these campaigns have nothing to say of Nineveh, excepting one rather uncertain allusion. So also the only notice of it that occurs among the Latin authors is a brief mention by Tacitus, who calls Nineveh the oldest city of Assyria. Otherwise it fell into utter oblivion till the French Consul Botta, and our accomplished countrymen, Layard and Rawlinson, excavated the great heaps of rubbish, which looked like natural heights or little hills, and brought to light, as every one knows, abundant and most interesting and instructive remains of the palaces and state buildings of the old Assyrian rulers of the world. Of the magnificence of those ancient despots we gain an idea from the palace of Shennacherib, which has been discovered, and is known to have extended over about one hundred acres. The entrance both to the buildings and principal halls within it, were flanked by groups of winged human-headed lions and bulls of colossal size, some almost twenty feet in height."

After the fall of Nineveh the Assyrian territory was divided between the Babylonians and the Medes. Nabopolassar at once invaded the Egyptians at Carchemish;

Necho was defeated and returned to Egypt. This was a most important battle to Judah, for it brought her again to the border ground of strong and hostile powers; it also changed her vassalage from Egypt to Babylon, the nation destined to be the place of her captivity. The aged Nabopolassar placed Nebuchadnezzar, a strong young prince, at the head of the army. We can only conjecture what would have been the fate of Jehoiakim just then had not the death of Nabopolassar called the Assyrian army home. In one year he returned. Egypt exerted her utmost power to persuade Judah to resist the Babylonian army and Jeremiah was strenuously urging a willing submission in the hope that this move would prevent their deportation to foreign lands. He sent the roll to Jehoiakim, which he cut with his knife and burned. But as Nebuchadnezzar approached Jerusalem, a strong court party urged the same policy that Jeremiah advised; the king consented, and Judah became tributary to Babylon. Three years afterward he joined Egypt in a revolt against Babylon. He was conquered and a heavier tribute imposed upon him. At his death Judah did not mourn for him, and Jehoiachin, his son, became king.

THE PROPHECY OF JEREMIAH.

The Prophet.—We have reviewed briefly the history of the times of Jeremiah, and before taking up his work it will be well to notice some of his personal characteristics in so far as they modified his prophecy. He is sometimes called “the weeping prophet.” His sadness, however, did not grow out of a constitutional melancholy nor a pessimistic view of his nation. Many of his utterances are grandly sublime, rivaling those of Isaiah, while his songs place him next to David, “the sweet singer of Israel,” in poetic genius. He was intensely patriotic, but patriotism could not gloss over the flagrant wickedness of his nation.

Isaiah saw the inevitable doom of the nation some time in the future, but the silver lining of the black cloud fringed its edge with brightest hope. The revelations of the future to the prophets we do not think often located the time when the events would occur. They were more like a picture on plane surface where the shadows have been rubbed out until the proper perspective is secured. The calamity that Isaiah saw was in the dim future. Jeremiah saw his nation already in the agony of death. Denounced as a traitor, his life in danger, discouraged and heartsick from lack of sympathy, it is not surprising that he regretted that he had been born. He lived in the most troublous times of all Hebrew history. He saw the nation fall and finally died in Egypt unwept by his own nation.

The Book.—There does not seem to be any chronological order in the Prophecy of Jeremiah. The style is diffuse and its sad strain detracts somewhat from the interest of the general reader. But when studied in the light of the times of the prophet, when the passages of graphic narrative are noticed, profound admiration and reverence are excited in the thoughtful student.

- I. Prophecies and history previous to the destruction of Jerusalem. Chapters 1-38; 45.
- II. Prophecies and narrative after the fall of Jerusalem. Chapters 39-44.
- III. Prophecies against the Gentiles. Chapters 46-51.
- IV. Historical appendix added by some friend, probably Baruch. Chapter 52.

The first section covers four periods: 1. The reign of Josiah. 2. Reign of Jehoiakim. 3. Reign of Jehoiachin. 4. Prophecies delivered during the reign of Zedekiah.

ANALYSIS OF FIRST GROUP.

- I. Introduction. 1: 1-3.
- II. The prophet's call.
 - (1) Preparation and commission. 1: 4-12.
 - (2) The Scythian invasion, God's judgment. 1: 13-16.
 - (3) Encouragement. 1: 17-19.
- III. Judah called upon to relinquish human alliances. 2: 1-4: 2.
- IV. Judgment approaching from the north.
 - (1) There should be a genuine repentance. 4: 3-4.
 - (2) Since there is not, the Scythians shall overrun the country. 4: 5-6: 30.
- V. Prophecies given after it was manifest that the reforms induced by the finding of the Law were superficial.
 - (1) Preaching in the interest of the Book of Law. 11: 1-8.
 - (2) Conspiracy against Jeremiah. 11: 9-23.

PROPHECIES DURING THE REIGN OF JEHOIAKIM.

- I. Jeremiah at the temple. 26: 1-7.
- II. Arrested, tried and acquitted. 26: 8-19.
- III. Uriah killed for preaching the same message. 26: 20-24.
- IV. A call to spiritual worship. 7: 1-20.
- V. Obedience is better than sacrifice. 7: 21-27.
- VI. A nation must be punished for her sins. 7: 28-34.
- VII. The punishment described. 8: 1-3.
- VIII. Because Judah persists in her backsliding, she must be punished. 8: 4-17.
- IX. The prophet's lament because of the sins of his people. 8: 18-9: 9.

- X. The judgment comes because they have forsaken the Law. 9: 10-22.
- XI. The knowledge of God and His judgments is the principal thing. 9: 23-26.
- XII. The folly of idolatry. 10: 1-16.
- XIII. Advice to flee the coming woe. 10: 17-18.
- XIV. A lament. 10: 19-22.
- XV. The prophet's prayer for just judgment. 10: 23-25.
- XVI. The royal line counseled to righteousness. 21: 11-14.
- XVII. Exhortation. 22: 1-9.
- XVIII. Jehoahaz shall die in Egyptian captivity. 22: 10-12.
- XIX. Jehoiakim denounced and his end predicted. 22: 13-19.
- XX. A great drought. 14: 1-6.
- XXI. Jeremiah's prayer for its removal and God's answer. 14: 7-12.
- XXII. Second and third prayers and God's answer—the nation must be punished. 14: 13—15: 9.
- XXIII. Fourth and fifth prayers for mercy. 15: 10-21.
- XXIV. Jeremiah forbidden to marry to emphasize his prophecy. 16: 1-13.
- XXV. Captivity. 16: 14-18.
- XXVI. In Captivity Judah will learn to forsake idols. 16: 19-21.
- XXVII. Sins indelible, hence severe judgment. 17: 1-4.
- XXVIII. Faith in God, not in man, the true security. 17: 5-18.
- XXIX. Sabbath profanation condemned. 17: 19-27.
- XXX. Against false prophets and their prophecies. 23: 9-40.

XXXI. Prophecies concerning Nebuchadnezzar and the nations. Nineveh has just fallen. The battle of Carchemish about to be fought. Nebuchadnezzar, the man of destiny. Chapters 25, 46-49.

- (1) Nebuchadnezzar introduced. 25: 1-2.
- (2) Judah shall be in captivity to Babylon for seventy years. 25: 3-14.
- (3) A summary of judgment. 25: 15-26.
- (4) The coming judgment declared. 25: 27-38.
- (5) Prophecies against other nations. Chapters 47-49.

XXXII. Jeremiah's open break with the royal house.

- (1) The potter's vessel and its meaning. 18: 1-17.
- (2) Jeremiah asks for retribution on his enemies. 18: 18-23.
- (3) The broken bottle and its meaning. 19: 1-13.
- (4) Pashur's rashness and Jeremiah's reply. 19: 14—20: 6.
- (5) Jeremiah's soul experiences. 20: 7-18.
- (6) The obedience of the Rechabites condemns the Jews. 35: 1-19.
- (7) The history of the roll. 36: 1-32.
- (8) A message to Baruch. 45: 1-5.

Reigns of Jehoiachin and Zedekiah.—Shortly after Jehoiachin came to the throne Judah, along with other states, revolted against Babylon. The revolt was incited by Egypt, who was unwilling to lose her grasp on Asia. Nebuchadnezzar at once came with his army. While reducing some other states he sent a strong detachment against Jerusalem. Cut off from all help, and in the hope that the

sacrifice of themselves would save the nation, the royal family passed out of one of the gates in mournful procession and sat down in front of the enemy. But Judah had sinned too deeply against Nebuchadnezzar to expect that such nobility on the part of the king would save the city. The royal family and nobility were deported along with 7,000 fighting men and artisans and others to the number of 10,000. Jehoiachin was thirty-six years in captivity. After the death of Nebuchadnezzar Evil-Marodach restored him to a moderate luxury in Babylon. 2 Kings 25: 27-30. But Judah had wonderful power to recover from these severe blows. The influential men had been sent to Babylon, but, under Zedekiah, the nation soon became prosperous and wealthy. Mattaniah, another son of Josiah and brother of Jehoiachin, was placed on the throne. He assumed the name of Zedekiah. For a time the king followed the policy of Jeremiah. He sent an embassy to Babylon, and afterward accompanied a third himself, at which time he took a solemn oath of allegiance to Nebuchadnezzar. Jeremiah took occasion to send a letter to the exiles in Babylon to urge them to be quiet. He prophesied the destruction of Babylon with the intent to make them patient. When the roll was read it was to be sunk in the Euphrates. This precaution on the part of Jeremiah was well timed, for a general spirit of revolt was beginning to show itself among the captives there, in which the Jews were disposed to participate. Judah was growing strong again, and the same clamor was rising in Jerusalem. Moab, Edom and other states were anxious to join the movement. Jeremiah again comes to the front in a bold opposition to such movement. Hananiah, the leader of the band of false prophets, openly opposed Jeremiah. He seemed to triumph, but his death in a short time, according to the word of Jeremiah, checked the tide. Jeremiah

sent another letter to the exiles, urging them to be quiet, and to save themselves and the nation by a hearty co-operation in whatever would further the interests of Babylon. This called forth a fierce reply from Shemaiah, a false prophet of Babylon. Ezekiel was seconding the efforts of Jeremiah among the captives. The revolt spirit, however, grew in Jerusalem until Judah became the leader in the alliance of powers against Babylon. The success of this party brought dark days to Jeremiah. The king was friendly to him, but had not strength to oppose the dominant party. Jeremiah was cast into prison; then into a deep well in which there was little water. The king managed to secure several secret interviews with him, but they had little of encouragement or comfort for the king. After a fierce struggle the great engines of Asiatic warfare prevailed, and the Babylonian army took possession of the city and destroyed it to the very foundations. The Hebrew race was once more in captivity. Never again was the nation to occupy the place in the political world she once had held. But the Promised Land was still there. The Jew never lost interest in it. Around the Holy City, afterwards rebuilt, were yet to be planted the seeds of the spiritual kingdom of the Messiah, and just without its walls was yet to be enacted a scene towards which all the previous history of God's chosen people points.

PROPHECIES DURING THE REIGN OF ZEDEKIAH.

I. First years of his reign.

- (1) Judah is advised to submit to the yoke of Babylon. 27.
- (2) The false prophet unmasked and more severe subjection to Babylon foretold. 28.
- (3) Letters to the Babylonian captives advising them to wait quietly the time of restoration. 29.

- (4) The captives with Jehoiachin contrasted with those left in Jerusalem. 24.
- (5) Prophecies against Babylon. 50-51.
- II. Prophecies during last two years of Zedekiah's reign.
 - (1) Zedekiah's first appeal to Jeremiah for the Lord's blessing on his revolt. 22: 1-10.
 - (2) Judgment against unwise rulers who recommended rebellion against Babylon. 23: 1-4.
 - (3) A true Zedekiah promised after the judgment. 23: 5-8.
 - (4) Zedekiah's second appeal to Jeremiah. 37: 1-10.
 - (5) Jeremiah arrested, imprisoned and released. 37: 11-21.
 - (6) The king permits the princes to cast Jeremiah into a dungeon. 38: 1-6.
 - (7) Ebed-Melech with the king's consent draws Jeremiah out of the pit. 38: 7-13.
 - (8) Zedekiah's third appeal to Jeremiah. 38: 14-28.
 - (9) Jeremiah's last words to Zedekiah. 34: 1-7.
 - (10) Captivity announced. 34: 8-22.
- III. Prophecies during the siege.
 - (1) Triumphant hymn. 30: 31.
 - (2) Jeremiah purchases a field in the faith that after the captivity fields will be bought and sold. 32.
 - (3) A specific promise of restoration and future greatness under a second David. 33.

Jeremiah After the Fall of Jerusalem.—The reputation of Jeremiah had penetrated to the capital of Babylonia. It

was known there that he was an untiring oponent of Jewish alliance and revolt; hence when Nebuzaradan, the king's captain, entered Jerusalem his first care was to secure Jeremiah and to treat him with kindness and consideration. He was given his choice either to remain in Palestine or a position of honor at the court of Nebuchadnezzar. He chose to remain in Palestine. Gedaliah was made governor of the province with his capital at Mizpah. This was a fortress built by Asa overlooking Jerusalem from the northeast. Asa had dug a deep well here for water supply and enclosed it with a strong wall.

It was here in full view of the desolate city of his nation, that he wrote the Lamentations, a finished Hebrew poem, rich in subtle imagery and deepest pathos. Gedaliah was an honest, good-hearted man and made his colony a refuge for all who had escaped the captivity. Several East-Jordanic chiefs joined his colony, among whom were Ishmael, John and Jonathan. Ishmael became jealous of Gedaliah and planned to assassinate him. John and Jonathan, hearing of it, warned Gedaliah, who refused to credit the report and continued to treat Ishmael with utmost respect. Ishmael seized the opportunity when John and Jonathan were absent, killed Gedaliah and seized the government. He entrapped eighty pilgrims in the court around Asa's well, where he slew them and threw their bodies into the well. The remaining friends of Gedaliah fled to Egypt, taking Jeremiah with them, although he protested against it. Tradition says he was stoned to death in Egypt by exile Jews because he continued to prophesy against their evil and idolatrous practices. However this may be, there is no character in Hebrew history around which the genius of the nation has woven a fuller, richer web of tradition. But posthumous fame can not make up for the life of suffering imposed on Jeremiah by the Jews.

PROPHECIES DELIVERED AFTER THE FALL OF JERUSALEM.

- I. Jerusalem captured. Zedekiah carried captive, Jeremiah treated well. 39: 1-14.
- II. Jeremiah chooses to remain in Palestine. 40: 1-12.
- III. The successful conspiracy against Gedaliah. 40: 13—41: 10.
- IV. The conspirators overcome by Jonathan. 41: 11-18.
- V. Against the advice of Jeremiah, he and all the Jews are taken to Egypt. 42: 1—43: 7.
- VI. The prophecy of the fall of Egypt. 43: 8-44.
- VII. Jeremiah's last testimony against the idolatry of the Jews in Egypt. 44.
- VIII. Historical appendix. 52.

XIV.

THE PERIOD OF THE EXILE.

Babylonia.—Babylonia was the second nation of the world at the time of Nebuchadnezzar. It was great in power, splendor, science, art and commerce. Babylonia was bounded by Persia on the east, Media and her dependencies on the north, Arabia on the south and Egypt on the extreme south-west. Her territory included Palestine extending to the Mediterranean sea on the west. Persia was a sterile country not capable of supporting a vast population and was cut off from Babylonia by natural barriers which made the defense of a few passes all that was necessary to keep out a Persian army. She was unprotected by any natural barriers from Media on the north, but political arrangements and family ties made Media more of an ally than an enemy. The sparse Arabian population on the south never could be a formidable enemy. Egypt was the only nation from which any danger might be apprehended. Apart from these considerations, Babylonia occupied a very critical position among the nations, for any two combining could easily have conquered her, and Media alone would have been a very formidable enemy. The policy of colonization, which the later Assyrian kings had followed, made the Babylonians an extremely mixed race. The Semitic element, however, gave character to their nation and enterprise. This does not necessarily imply that this fashioning Assyrian element was largely in the preponderance. Indeed, sometimes the element that gives direction

to national energy is small in comparison with others, but it must have innate energy. They were an intellectual people and had inherited the old Chaldean sciences of Astronomy and Arithmetic. They were an adventurous people filled with the spirit of enterprise and willing to engage in maritime commerce. Withal, they were a very sensuous people, willing to spend much time and wealth to secure elegance and luxury. Like other Asiatics they were proud and boastful. Nebuchadnezzar is an index to the general spirit; when surveying Babylon he said: "Is this not Great Babylon which I have built by the might of my power and for the honor of my majesty?" Nebuchadnezzar seems to have had a mania for building fine palaces, great gardens, and strong fortifications. He had married a daughter of the king of Media when his father Nabopolassar had united his army with the Median forces in the attack on Nineveh. His wife was a woman of tact and power and for her gratification he constructed the famous hanging gardens. The Book of Daniel represents him as a haughty, strong eastern despot but not devoid of a sense of justice and generosity. From his decrees and language it is fair to infer that during his last years he had a profound reverence for the God of the Hebrews and was, in all probability, a devout worshipper of Jehovah.

The Hebrew Captives.—The seventy years' exile of Judah was a punishment for her sins. This appears very clearly in the divine narrative. God made the punishment conducive to their highest spiritual culture. The result is apparent in the history of the nation after their return from captivity. The method that God now introduced in the education of his chosen people was a severe one, but effectual. Its point and purpose can be brought out most clearly in a study of the process.

1. The Social Position of the Jews in Babylon.—Very little is said of the social standing of the captives in Babylon, but enough is given to enable us to form some conception of it. Not more than forty thousand went into captivity and forty-two thousand returned. These do not include the whole Jewish population in Babylonia, as many preferred to remain in that country. Not only did they increase in numbers, but they maintained their national existence in considerable integrity. They owned property and had large political influence.

The first deportation comprised the better class of the nation. Their offense was not considered grievous enough to merit severe punishment, and they were not scattered widely, but placed where they could be of the most advantage to the king in his public works in Babylon. They enjoyed independence. They were so much a unit and so strong that the enemies of Babylon sought to engage them in a rebellion against her. Had it not been for the efforts of Jeremiah, seconded by Ezekiel in Babylonia, they might have been induced to join a revolt, which surely would have lost to them all hope of ever again becoming an independent nation. The second deportation was not so well treated. They became the property of their masters and were bought and sold. This may have been because they lost the kindly offices of Nebuchadnezzar by their fickleness and treacherous revolt. It is from them that we hear the bitter cry against the cruelty of their captors.

2. Hebrew Literature of This Period.—These seventy years were the literary period of the Jewish nation. The prophecies of Daniel and Ezekiel and the Lamentations of Jeremiah are more elaborate and finished than former prophecies. Prophets now began to write their deliverances instead of first giving them orally, and afterwards committing them to writing. The short vivid utterances of Amos

and Hosea cease to be heard, and in their stead we have poem or narrative prepared in leisure. It was during this period that former writings were arranged into a national literature.

3. Religion During the Captivity.—But by far the most important influence of the captivity was its effect on their religion. It is evident that the priests kept up as best they could the old forms of worship. There was no temple, but the institution of the synagogue took its place. Four annual fasts were instituted to commemorate the last sad days of Jerusalem.

1. The day of the beginning of Nebuchadnezzar's siege in the tenth month.

2. The day of the capture in the fourth month.

3. The day of the destruction in the fifth month.

4. The day of Gedaliah's murder in the tenth month.

The destruction of the nation as a world-power did not destroy the national life. It simply threw it into chaos. The Spirit of God moved over the face of the abyss and out of the ruins of material splendor and power rose a spiritual nation. Out of dead formalism rose a spiritual worship. During the years of the kingdom their constant watchfulness to preserve a national identity and to enlarge their borders had subordinated the religious side of their constitution to the national. In this they were failing to compass the real object of their existence. It was as a national society they went into exile; their Babylonian captivity evolved a church. The line of kings passed into the officers of the church. Never again did they enjoy real national independence.

This brings us to consider more in detail God's purpose in the seventy years of banishment from the promised land. Our standing point is the educative influence of God's providences. God brought them out of Egyptian bondage

that he might make the nation the conservator of a pure spiritual worship. But their material glory was thwarting this spiritual purpose. Their views of God were very narrow. They failed to rise to a conception of him as ruler of all nations. The prophets had time and again tried to inculcate this principle, but they shut their eyes and closed their ears to it; and all the time the roots of idolatry were sinking deeper and deeper into their national life.

Their temple worship had changed the religious unit from the individual to the nation. This was a grievous misconception of the divine economy. In God's eye the individual is always paramount to the state. The Jewish code, as all national codes ought to be, was in point and purpose to minister to individual development. Jeremiah understood the principle and stood firmly for it, when the whole nation was on the other side. It gave him strength to endure unflinchingly his solitary confinement. Ezekiel saw it and in the thirty-third chapter of his prophecy insists strongly on individual responsibility. He held that every man may have immediate communication with the Spirit. The temple service did not, either before or after the return, foster the development of individuality before God. The truth was made more prominent during the exile. Christ reiterated it, and in recent years it has been revived in the proper exaltation of the work of the Holy Spirit. But it was impossible that this idea should take deep hold on the Jewish conscience so long as the temple stood in its grandeur and the formality of the national service dazzled the eye. Therefore, it was important that the temple be destroyed. It had done much for the nation as a religious and national center, but as long as its routine of legal sacrifices continued the worshipper could not understand that a "broken and contrite heart" is the most pleasing sacrifice to God.

But the Jews learned more about their religion while in exile than during any other seventy years since the time of Moses. They were placed in circumstances where they were obliged to subject it to the principles of common reason. This is in exact accord with God's method. It appears in a review of the epoch-marking events of Hebrew history. The Flood, the Call of Abraham, the Exodus, the Establishment of the Prophetic Order, are all transition periods when God changed his method of instruction to suit a more advanced culture of the reasoning power. They all brought to the Jewish mind a wider field of data, and thereby challenged the exercise of human reason. The teaching of Christ is still more advanced, and yet it is comparatively concrete when compared with the elaborate logical system of the Apostle Paul. Another influence along this line was, that they were called to associate on a parity with idol worshippers, under circumstances that rendered religion not a national rallying cry, but a matter for individual thought and investigation. They would get deeper into the underlying principles of Jehovah worship than ever before as they compared it in depth and width and height with the religion of their fellow captors who labored with them.

Although the captives were not suffering a hard bondage, yet their grief was poignant. We catch the sad refrain in the Psalms of the captivity. This grief cannot be attributed entirely to a sense of personal loss, although this was certainly present. We think it rose more from a newly kindled zeal for their God and their worship. "By the rivers of Babylon there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying sing us one of the

songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Ps. 137. A newly kindled zeal would augment the feeling of individual loss which in turn would nourish the consciousness of personality before God rather than nationality. This reflex influence broke the idol fascination of the nation. Some fancy they see an inherent instinct for monotheism in the Semitic race. There is nothing in their history previous to this time to indicate it. But after the captivity formal idolatry was unknown among the Jews. Their ideal religion became not that of David's time, not that of the time of their highest prosperity, but that of their remote ancestor, Abraham. The loss of the temple, the loss of the ceremony of their religion, under a quickened conscience fostered heavenward aspirations. The continued use of prayer as a potent agency to sustain the drooping spirit dates from the captivity. Prayer now literally took the place of the morning and evening sacrifice. In Daniel we have the first recorded instance of any one kneeling three times a day in prayer. Now for the first time do we find a record of assemblages for prayer and lamentations. Here we have the real origin of the Jewish synagogue. Almsgiving and acts of beneficence and kindness now rose to their true dignity as acts of worship. True enough these, in time, hardened into mechanical observances, but during the captivity they were the spontaneous outpouring of love and sympathy. Thus the Jews returned to Palestine with much truer views of God and their own relation to him and to each other than they ever had before, with less of the national in their thoughts and more of the religious.

Therefore, their punishment conserved the highest interest of man in all ages and in all countries.

The Fall of Babylon.—The history of the Babylonian empire after the reign of Nebuchadnezzar is brief and somewhat uncertain. Evil-Maradoch, the son of Nebuchadnezzar, succeeded him. In two years his brother-in-law Neriglissar conspired against him and killed him. Four years later Neriglissar died a natural death and left the throne to his son, then a mere boy. He was soon slain through a conspiracy and the conspirators made Nabonidus, one of their number, king. He married a daughter of the great Nebuchadnezzar and afterwards associated his son Belshazzar with him in the administration of the kingdom. Thus far the kingdom had been peaceful and prosperous; but clouds now began to gather around it. When Nebuchadnezzar died the most acute statesman would have failed to detect the source of the danger to Babylon. Egypt was weak and far off. Media was bound to her by ties of closest friendship and kinship and Persia soon became, if she was not already, a dependent of Media. According to Xenophon, Cyrus the son of Cambyses, king of Persia, was held a hostage at the court of Astyages, king of Media. Cyrus plotted a revolt, escaped to the Persian army, and after a bloody war completely conquered Media. Cambyses was killed and Cyrus became king of the Medo-Persian empire. Thus were these two branches of the Aryan race united in a strong and aggressive empire. Both nations held to the doctrines of Zoroaster. The Medes had abandoned them to some extent and had become luxurious in their lives, but the Persians cultivated the faith of their great religious teacher. Their education was "to ride the horse, to draw the bow and to speak the truth." They were monotheists. Ormazd, was their supreme god, the creator and supporter of all

good. But there was another principle hostile to Ormazd, called Ahriman, whose peculiar delight it was to introduce evil and poison into the works of Ormazd.

When the successful prince Cyrus had united the Median and Persian nations, Babylon, Egypt, Lydia and some of the Grecian states prepared to operate against him. Cyrus soon conquered Croesus, the rich and powerful king of Lydia, who was really ruler of all Asia Minor. Starting eastward he subdued everything in his way. When he came to Babylon he turned the waters of the Euphrates into a lake and entered the city through its channel under the wall. Belshazzar, the crown prince and his nobles were engaged in a drunken revelry and were in no sense prepared to withstand the attack of the enemy. It is probable that the father of Belshazzar was besieged in some other fortified city of the empire, leaving the defense of the capital to his son and the queen mother, the daughter of Nebuchadnezzar. A vivid account of this victory is given in the fifth chapter of Daniel. Darius, the Median, mentioned in the last verse of the chapter, was made ruler or governor of the province of Babylon, and was thus bound in interest to the fortunes of Cyrus.

Babylon had usurped the place of Assyria among the nations of the world. She differed but little in governmental policy and religion from that proud and corrupt nation. Stanley speaks of it as "An epoch when the Semitic race is to make way for the Aryan or Indo-Germanic nations, which, through Greece and Rome, are henceforth to sway the destiny of mankind. With these nations Cyrus, first of Asiatic potentates, is to enter into close relations, with Greece, henceforth, the fortunes of Persia will be inseparably bound up. Nay, yet more, of all the great nations of Central Asia, Persia alone is of the same stock as Greece and Rome and Germany. It was a true

insight into the innermost heart of this vast movement, which enables the prophet to discern in it, not merely the blessing of his own people, but the union of the distant isles of the Western sea with the religion hitherto confined to the uplands of Asia. It was a moment of meeting between the race of Japheth and the race of Shem, those meetings that have been truly said to be the turning points of human history."

Rawlinson says of it: "The conquest of Babylon by Persia was, practically, if not a death blow, at least a severe wound to that sensuous idol worship which had for more than twenty centuries been the almost universal religion in the countries between the Mediteranean and the Zagros mountain range. * * * Parallel with the decline of the old Semitic idolatry was the advance of its direct antithesis, pure, spiritual Monotheism. The same blow which laid the Babylonian religion in the dust struck off the fetters from Judaism. Purified and refined by the precious discipline of adversity, the Jewish system, which Cyrus, feeling toward it a natural sympathy, protected, upheld and replaced in its proper locality, advanced from this time in influence and importance, leavening little by little the foul mass of superstition and impurity which came in contact with it. Proselytism grew more common. The Jews spread themselves wider. The return from captivity, which Cyrus authorized almost immediately after the capture of Babylon, is the starting point from which we can trace a gradual enlightenment of the heathen world by the dissemination of Jewish beliefs and practices—such dissemination being greatly helped by the high estimation in which the Jewish system was held by the civil authority, both while the empire of the Persians lasted and when power passed to the Macedonians." It was the dawn of the fulfillment of Noah's prophecy con-

cerning Japheth. It was the beginning of the dominancy of the Aryan race.

THE PROPHETS OF THE CAPTIVITY.

Ezekiel.—The prophecies of Ezekiel consist largely of visions worked out in complete detail and often difficult to understand. He lived in his own house on the banks of the Chebar, a stream of Babylonia. Without doubt he here met many of the captives of Israel who had been carried to Assyria at the fall of Samaria. A common bondage and the absence of any influence to keep up their national jealousies brought the children of Israel again into fellowship and sympathy. This accounts for the utter indifference of the prophet to distinguish between Judah and Israel. He was contemporary with Jeremiah and Daniel, who lived to the third year of the reign of Cyrus. The prophecies of Ezekiel were probably written at the time of their delivery and afterward arranged with some reference to subject, which places some of them out of their chronological order.

His prophecies differ from those of Isaiah and Jeremiah in that he does not address himself to the guidance of public affairs. The mission of the others looked to the reform of the government, but with Ezekiel there was no government to reform. Personal responsibility, therefore, is more the burden of his thought. It is interesting and important to note the place Ezekiel fills in the economy of God as viewed in the light of the divine purpose in the exile. The destruction of the nation and their captivity we have seen were not for punishment only, but to bring the chosen people to a higher appreciation of their God, and of pure spiritual worship. It was designed to suppress completely the spirit of idol worship among the Hebrews. Since this was Ezekiel's special mission, we may expect

to find his prophecies setting forth idol worship in all its hideousness, proclaiming the doom of all nations where it was the prevailing religious practice, and disclosing the divine hand in the destruction of their own nation and their captivity. But destructive preaching was not enough. With the destruction of idol worship had also gone down that system of external privileges of which the Jew had been so proud, and which had occupied so large a place in his national religion. He had, therefore, to revive the drooping spirits of the captives by withdrawing the veil from before their eyes and permitting them to see the true character of the divine government and the more exalted privileges of spiritual communion with their God.

Themes.—The book falls naturally into two parts, determined by the events of the day:

- I. The destruction of the nation; its certainty and necessity. Chapters 1-24.
- II. The restoration of the people and their eternal peace. Chapters. 25-48.

These first prophecies were given before the fall of Jerusalem and are full of judgment and scathing criticism. After the fall the prophet's tone changes, and he comforts the exiles with assurances of restoration and a glorious future.

CHAPTERS 1-24.

- I. The prophet's consecration and commission. 1: 1-3: 21.
- II. Symbolical prophecies of the overthrow of Judah. 3: 22-7: 27.
- III. The moral condition of Jerusalem. 8: 1-11-12.
- IV. A remnant saved. 11: 13-25.
- V. Judgment and its moral necessity. 12: 1-19: 14.
- VI. Further and final predictions against Jerusalem. 20: 1-27.

CHAPTERS 25-48.

- I. Prophecies against the nation. 25: 1-29: 32.
- II. The restoration. 33: 1-39: 29.
- III. The final condition of the redeemed people. 40: 1-47: 23.
- IV. Location of the tribes in the land. 48: 1-35.

It will not do to force a literal interpretation on the prophecies of Ezekiel. Even his instructions in regard to the future temple, at the settlement of the tribes are simply ideal features. The Jews must have viewed them as such for, with all their respect for him as a prophet of the Lord, we read of no effort on their part to comply with these instructions.

THE PROPHECY OF DANIEL.

The Outlook.—No prophetic book of the Bible has been made to do service to a more varied collection of political and spiritual schemes than the prophecy of Daniel. Some argue that because Daniel was a prophet to a great gentile nation, his words, in so far as they relate to the future, are to be interpreted in the light of the history of gentile nations. This makes them purely political. Others hold that, since Daniel was a Jew, the revelations of God through him refer to the Christian Church; that nations are given a place in the prophecy only in so far as they have a direct bearing on the spiritual reign of the Messiah. Others maintain that the book of Daniel is an epitomized forecast of the domination, and the fall of gentile nations, and the political re-organization of the Jewish nation, carrying us on to the time of the second advent of the Lord.

It is to the Old Testament what the Revelation is to the New. Both are in a sense political and both lead up to the inauguration of a reign of righteousness.

The book of Daniel is, therefore, unique in the Old Testament. Part of it is a revelation of the future, but none of it is directed toward the reform of the nation. It naturally divides into two parts with six chapters in each part. In the first part we have six contests between Jehovah and idolatry, in every one of which Jehovah is honored after the victory.

- I. A contest of wisdom and understanding. 1.
- II. Revealing secrets. 2.
- III. Divine honor vindicated by power over fire. 3.
- IV. God's sovereignty acknowledged. 4.
- V. The prophecies of the fall of Babylon fulfilled. 5.
- VI. God's power to save recognized. 6.

The Purpose of the Book of Daniel.—We have said that the mistake of the Jew was that he failed to recast his ideas of God into a wider, truer mould, when national entanglements brought him into vital relationship with heathen nations. His experience in captivity, we have seen, would deepen his convictions in the superiority of Jehovah over the idols of the other nations, and the excellence of the Mosaic ceremonialism would appear more plainly. But there was nothing in all this to widen the common conception of a provincial deity into an only and independent and universal God. Even Ezekiel, Daniel's companion in exile, dwelling in the seclusion of his private house on the Chebar, did not understand it. Daniel's broad culture along lines of statecraft and his very close relation to the administration of a great heathen nation drew the limits of his horizon on a much larger circle. Of course, God could have made the weakest, most obscure Jew the medium of the revelation, but his method is to draft into his service the power and the culture attained through the ordinary channels of human development. Therefore, Daniel became God's mouthpiece; or, putting

it differently, Daniel improved the God-instituted environments of his life, so that he did not miss the honor of a highly responsible service.

Daniel's mission was to show that the Messiah's reign was not an enlarged Judaism, but Judaism fulfilled and into which the whole world was brought. The purely national was subordinated to the universal, and all the kingdoms of the world were seen to be agencies in the evolution of this state, although contrary to their will and design. Whether the mental astigmatism of the Jews ever allowed them to grasp this conception of the policy of God or not, the Christian world to-day, in the light of the present dispensation, can appreciate it.

THE CONTENTS OF CHAPTERS 1-4.

The first chapter is simply narrative, and requires no comment. It is a good introduction to the book, for it indirectly reveals the fibre of Daniel's character and that of his friends. The moral courage of these young men is simply sublime.

The second chapter is not quite so easy to understand.

Some have a disposition to interpret prophecy, i. e., in so far as it relates to a period future to its delivery, in the light of history since then, and we have no doubt that this is right in many cases; others would prefer to relate quite a considerable portion of it to the present age or the still future, and in some cases this is right. In view of the fact that the utterances of the prophets related to nations, only so far as these nations in their national capacity were God's agents in the preparation of the world for the kingdom of Christ, it is not to be expected that modern nations should occupy a place in prophecy simply to advertise their greatness and glory. God's method now is to evangelize the world by the direct effort of individuals or organizations other than political. All interpreta-

tions are evidently fanciful that make the stone cut out of the mountain without hands to be the government of the United States. True enough, it is reasonable to expect that a revelation to Nechudnezzar would be in large measure political, but we think that nothing in ancient or modern history has occurred on a scale large enough and far-reaching enough to assume to be the fulfillment of this prophecy. It has been intimated that Daniel's equipment in statecraft gave him a peculiar fitness to be God's messenger to the world along these lines, but the occasion of the prophecy was the peculiar relation that Nebuchadnezzar's kingdom bore to the Jewish nation. Therefore, it is fair to infer that the relation of any gentile nation to the development of God's special purpose will determine its position in the prophecy of Daniel.

The crown of gold of Nebuchadnezzar's vision was the Babylonian power, the silver represented the Medo-Persian nation, united as they were under Cyrus, the conquerer of the Babylonian power. The brass was the Greek nation, which, under Alexander, overthrew the Medo-Persian rule and distributed the Greek culture and Greek language so widely. The iron and the clay was the Roman power. The incongruity of iron mixed with clay is a very fitting illustration of the heterogeneous Roman empire, strong and yet weak.

The "stone cut out of the mountain without hands" indicates something altogether unlike the political organizations of any age. In all probability it relates to a change in God's method of human governments, not the quiet growth of a new principle, but revolutionary and cataclysmic.

The third chapter is simple narrative, but reflects much light on the condition of the Hebrews in Babylon and on the despotism of an eastern monarch. About twenty-five

years intervened between the fourth and fifth chapters, making the fourth stand in chronological order between the eighth and ninth. But chapters five and six change the political setting of the prophecy, and we turn to the fall of Babylon.

The fifth chapter needs no comment to make clear or impressive the dramatic fall of the Babylonian power. The political situation has changed somewhat in the sixth chapter. Daniel is an old man, surely not under eighty-five. Cyrus had placed Darius, a Median prince, also an old man, over the Babylonian province of the great Medo-Persian nation. The events recorded in this chapter bring Daniel again into high position in the nation.

Daniel's Visions.—The remaining chapters of the book of Daniel record a series of visions, in which the old prophet sees the destiny of his nation and of those nations whose history is inseparably intertwined with it. The visions of the seventh and eighth chapters are partially parallel in so far as their political reference is concerned. The seventh chapter is dated in the first year of Belshazzar and the eighth in the third year. The visions revealed to Daniel, the destruction of the Babylonian power by the Medo-Persian, the destruction of the Medo-Persian by the Greek nation under Alexander, and the final supremacy of the Roman power. The ten horns of the fourth beast are the nations which grow out of the Roman, directly or indirectly.

The ninth chapter records the prayer of Daniel for his people. With prophetic insight and from the prophecy of Jeremiah he knew that the time of the deliverance of the Jews was at hand. As his thoughts were clustered around his nation and her future, the past would present itself vividly to him. A consciousness of his nation's sin brought him before the Lord in earnest, humble supplication. In

answer to his prayer he was granted the assurance that the return was indeed near, but that it was not to usher in the Messianic reign, as the Jews had fondly hoped. We attempt no comment on the remaining chapters of Daniel. Part is plain and part is obscure, part relating to the near future and part to the time and person of the Messiah. These visions are indeed a fitting close to a long life of service and fidelity to Jehovah.

PART V.

THE NATION BECOMES A CHURCH,

or

The Ecclesiastical History of the Hebrews.

XV.

THE JEWISH NATION AFTER THE RETURN.

The biblical history of the return of the Jewish nation from Babylonian captivity and their efforts to rebuild the temple and city is found in the books of Ezra, Nehemiah, Esther and the prophecies of Haggai and Zechariah. We have little doubt that the kind offices of Cyrus may be attributed in part to the monotheism of the Jews and probably in part to the efforts of Daniel. It would appear from Ezra 1:2, that Cyrus knew of the prophecy of Isaiah in which he is mentioned by name as the one who would rebuild the temple. "That saith of Cyrus, He is my shepherd and shall perform all my pleasure; even saying to Jerusalem thou shalt be built; and to the temple, thy foundation shall be laid. Isaiah 44:28.

His kindness to the Jews has woven a halo in Hebrew literature around his name. He not only gave them permission to return and to rebuild the temple, but asked for them the co-operation and contributions of others.

Six chapters of the book of Ezra cover the history of the returned Jews until Ezra appeared among them in person. We have:

- I. The decree of Cyrus to rebuild the temple. 1: 1-6.
- II. To restore the vessels of the temple. 1: 7-11.
- III. Number of people that returned. 2: 1-70.
- IV. An altar erected. 3: 13.
- V. Their worship reinstated. 3: 4-7.

- VI. The foundation of the temple laid. 3: 8-13.
- VII. The Samaritans hinder the building.
 - (1) They ask to be allowed to help. 4: 1-2.
 - (2) Their offer refused. 4: 3.
 - (3) Send a letter to Artaxerxes. (Smerdis.)
4: 4-16.
 - (4) The work stopped. 4: 17-24.
- VIII. Under the stimulus of the prophecy of Haggai and Zechariah the work was renewed. 5: 1-2.
- IX. Tatnai, the governor, reports them to Darius. 5: 3-17.
- X. Darius re-enacts the decree of Cyrus. 6: 1-12.
- XI. The temple built. 6: 13-15.
- XII. Temple worship reinstated. 6: 16-22.

The Return.—Zerubbabel, a grandson of Jehoiachin, and Joshua, the high priest, grandson of Seraiah, whom Nebuchadnezzar had carried captive, were placed at the head of the 42,000 that were willing to endure the long march to Jerusalem. The condition of Palestine was anything but encouraging to the colony. The Edomites were occupying the territory south of Hebron to the Philistine plane and on the north of Jerusalem from Jericho to Samaria. The central part of Palestine was in the hands of a mixed race, which had been settled there at the time of the destruction of the northern kingdom. With the exception of a few towns which Cyrus gave to the returned exiles, the whole land was occupied by strangers. The colony of Jews was subject to the Persian governor, who may have had his residence at Samaria. The return was pre-eminently a religious move. Besides the visions of political independence which filled their minds, they felt that a new religious center must be established. The prophets had inspired them to believe that from Jerusalem,

now called the Holy City, and from the temple in Jerusalem would go forth an influence that would bring the world into religious subjection to them.

The people around Jerusalem considered themselves related to the Jews inasmuch as they worshipped the same God. Naturally they would sympathize with the effort to restore the former seat of worship in all its grandeur. The refusal of the Jews to accept their proffered help changed them from friends into implacable enemies. It is impossible to decide at this distance and from the meagre details we have on it whether this action of Zerubabel and Joshua is to be commended or condemned. The Persian officials gave a willing ear to the complaint of the Samaritans and were not slow to suspect the Jews of conspiracy. The fact that a prince of the royal house of Judah was at the head of the enterprise gave color to their accusation. They sent hired counsellors to Cyrus, and thus succeeded in stopping the work for the time.

The Persian History of the Period.—Before his death Cyrus anointed Cambyzes, his son, to succeed him and made Smerdis, his second son, ruler over part of his kingdom. When Cambyzes came to the throne he secured the death of Smerdis so secretly that very few in his kingdom even knew he was dead. Cambyzes then invaded Egypt. After a campaign of very indifferent success, and while on his journey back to his capital, a herald came into camp and announced that Smerdis was king. The fact was, an impostor, who probably bore some personal resemblance to the murdered Smerdis, had seized the opportunity to usurp the throne. Cambyzes killed himself, and the pseudo-Smerdis was acknowledged king. In order to conceal his identity and terrorize the nation, he introduced a system of oppression and tyranny which soon alienated the nobles; and yet they feared to move toward revolt, lest

they should fall under the cruel hand of the tyrant. Secret caucuses, however, were held, at which plans of revolt were discussed. During this reign of terror, Darius, a prince of the royal house and probably in the direct line of succession, appeared at the capital. He at once became the head of the conspiracy, and, thus strengthened and encouraged, the conspirators seized the palace and slew the king. Thus Darius I. was on the throne when the letter of Tatnai, the governor of Palestine, was received. He had the genius of the Persian nation and instituted a reaction against the polytheism introduced by the pseudo-Smerdis. The account of his treatment of the Jews is given in the sixth chapter of Ezra. It may be well here to note again the chronological order of the kings of Persia up to Darius I. Of course, we do not include Darius, the Median, whom Cyrus made governor of Babylonia for some time.

(1) Cyrus, (2) Cambyzes, (3) Smerdis, (4) Darius I.

The Prophecy of Haggai.—Nothing was done at the temple for fifteen or sixteen years after the decree which stopped the work. During this time the colonists had busied themselves with their personal affairs and had become rich and prosperous. But the religious tone of their first years in Palestine was sadly lowered. At times God had sent judgments upon them, but they had failed to awake the national conscience. Haggai and Zechariah, seeing that the spiritual declension of the people was the greatest barrier to the completion of the temple, earnestly threw themselves into the work of reform. Haggai was an old man and Zechariah a young man. The prophecy of Haggai consists of four addresses:

I. Address to Zerubbabel and Joshua to arouse those leaders and the people under them from the apathy into

which they had fallen in regard to the building of the temple. Chapter 1: 1-11. The effect of the address is seen in 1: 12-15.

- (1) They had built themselves fine houses. 1: 1-4.
- (2) But it had not all been success. 1: 5-6.
- (3) A new decree to build the house was not needed. 1: 7-8.
- (4) Their return had a religious import. 1: 9.
- (5) Judgments because they were not building the temple. 1: 10-11.
- (6) Effect. 1: 12-15.

II. The second address was given about four weeks after the first to encourage the Jews. The old people remembered the glory of the former temple and depreciated the new. 2: 1-9.

III. The third address was delivered three months after the second, and is an appeal to the priests to instruct the people. 2: 10-19.

Their delay in building the temple was wrong. Their present zeal could not make their past wrong to be right any more than a priests' garment could make the unclean, clean; yet for their zeal God would bless them.

IV. The fourth address was given the same day as the third and was to encourage Zerubbabel. 2: 20-23.

The Prophecy of Zechariah.—Zechariah was a young man born in captivity. Haggai preached the duty of rebuilding the temple, but Zechariah dwelt more on the moral hindrances to the work. The book divides naturally into two parts at the end of the eighth chapter.

I. The introduction, which is a stern arraignment of the former generation and God's displeasure with it. 1: 1-6.

II. A series of visions for the purpose of encouraging and stimulating them.

- (1) The riders among the myrtle trees, the angels, ministers of God in their behalf. 1: 7-17.
- (2) The four horns, symbols of power, or four nations destroyed. 1: 18-21.
- (3) The man with a measuring line to reassure the Jews who were discouraged at the smallness of their city. 2: 1-13.
- (4) Vision to meet the anxiety of the awakened conscience because of iniquity, in which Satan, the accuser, is silenced by the triumph of grace. 3: 1-10.
- (5) Vision of the candlestick and olive branches indicating that God's people were yet to shine in his sight by the reception of the Spirit through the ordinances. 4: 1-14.
- (6) A solemn warning of judgment for wickedness. 5: 1-4.
- (7) The woman sitting in the ephah, encouragement in reformation in life. 5: 5-11.
- (8) Visions of the chariots with different colored horses, signs of political events now on the horizon, war, mourning, pestilence and victory. 6: 1-8.

III. A company of Jews having arrived from Babylon with gold and silver, crowns were made for the priests symbolical of the kingly and priestly offices of the Messiah. 6: 9-15.

IV. Teachings given two years later.

- (1) God requires obedience rather than fasting. 7: 1-7.
- (2) God delights in justice and mercy but punishes sin. 7: 8-14.

- (3) God's favor promised and the people urged to to push forward the work on the temple. 8: 1-23.

The second part of the book is simple prophecy without visions. It consists of two oracles. The first is contained in chapters 9, 10, 11, and the second in chapters 12, 13, 14.

I. The conquest of Phoenicia and Philistia by Alexander the Great. 9: 1-10.

II. The successful wars of the Maccabees. 9: 11-17.

III. Exhortations to prayer. 10: 1-12.

IV. The true shepherd of Israel set forth in a contrast with a poor shepherd. 11: 1-17.

V. Prophetic views of the Messiah reign. 12, 13, 14.

The Reign of Darius.—The first years of the reign of Darius were occupied in subduing again the dependencies of Persia, which, without exception, seem to have revolted. After he had completed this task he planned the invasion of India on the east and Greece on the west. By his invasion of India the rich district of the Punjab became tributary to him. This was a conquest of no mean importance, for it opened to him a vast source of supply both for the army and capital. His Grecian Campaigns were not so successful. His army was finally defeated by Miltiades in the famous battle of Marathon. This battle saved Europe from eastern despotism and has therefore been a great blessing to all ages of the world since then. Darius returned to Persia to collect another army to invade Greece and to subdue Egypt which had again revolted; but he died before the campaign was begun and left his throne to his son, Xerxes.

The Jews During the Reign of Darius I.—We have noted that when Darius came to the throne of Persia, Haggai and Zechariah stimulated the Jews to complete the

building of the temple. The temple was finished on the third day of the month Adar, in the sixth year of Darius. The event inaugurated a period of great festivity. Indeed these were years full of deepest interest to the world. The establishment of the center of Jewish monotheism, the greatest conservative element of all real progress the world has ever experienced, had a fitting contemporary in the supremacy of western civilization over the eastern. These were the morning hours of the political and intellectual day of the world. Cyrus, Thales, the father of Grecian Philosophy, and the Tarquins of Rome were contemporaries; Zerubbabel, Pythagoras and the Roman Republic; Ezra, Pericles and the Tribunes of the People.

THE BOOK OF ESTHER.

Xerxes came to the throne after the death of Darius. He made another attempt to conquer Greece. The defeat of this enterprise in which was enlisted the greatest army ever collected in ancient or modern times is familiar to all. Before he set out on his campaign he made a long feast to his nobles and his lords. It was on the last day of this feast, when inflamed with wine, that he ordered his queen, Vashti, to appear in the royal presence that his lords might behold her beauty. This was in gross violation of all Eastern customs and ideas of propriety. With womanly dignity she refused to obey the king. Her course was impolitic, but her nobleness and spirit will forever command the admiration and respect of the civilized world. Xerxes was surrounded by deceitful flatterers and they made the most of this occasion. It is the same to-day. Any man who holds a position of influence will find it difficult to learn the truth about himself. If these conditions persist for a period of years he ceases to have an ear for the truth and is ready to court the favor of the flatterer and to persecute any who do not heartily indorse what he

does. When Xerxes came to himself and realized what he had done he suffered such remorse that his courtiers became alarmed and took steps to secure him another queen. While preparation was being made for this event he undertook his Grecian campaign. When he returned from it, he seemed to have lost all military ambition and plunged into a life of dissipation. Here begins his relation to the Jewish nation recorded in the book of Esther. Chronologically it is to be placed between the sixth and seventh chapters of the book of Ezra. No book in the Bible is more attractive. It is a simple unvarnished tale of an oriental court. Although it does not contain the name of God its whole contents is a striking, concrete vindication of providence in the affairs of men. The events occurred at Shushan, or Susa, the capital, about one hundred and fifty miles north of the Persian Gulf.

I. The king's feast and Vashti's divorcement. 1:

1-22.

II. Esther chosen queen. 2: 1-20.

III. Mordecai saves the king's life. 2: 21-23.

IV. Haman's promotion and decree against the Jews.

3: 1-15.

V. Esther saves the nation and Haman executed.

(1) Mordecai mourns. 4: 1-14.

(2) The Jews fast. 4: 15-17.

(3) Esther invites the king to a banquet. 5: 1-8.

(4) Haman prepares a gallows for Mordecai. 5: 9-14.

(5) Mordecai honored. 6: 1-14.

(6) Haman hanged. 7: 1-10.

(7) Mordecai advanced. 8: 1-2.

(8) A counter decree. 8: 3-17.

(9) The Jews saved. 9: 1-16.

- VI. The feast of Purim established. 9: 17-32.
VII. Xerxes and Mordecai. 10: 1-4.

Ezra and His Work.—We now take up the broken thread of the history of the Jews in Palestine. Xerxes reigned nine years after the events recorded in the book of Esther. He was murdered by conspirators, and Artaxerxes, his son, came to the throne. This occurred about seventy years after the decree of Cyrus authorized the Jews to rebuild the temple at Jerusalem. Sixty years, therefore, elapsed between the events recorded in the sixth and seventh chapters of Ezra. The seventh chapter begins the personal work of Ezra among the people in Jerusalem. The Jews in Babylon had prospered under Esther and Mordecai, and their religion had been kept comparatively pure. For these reasons it was not so easy to secure men to go to Jerusalem. It was, to say the least, a venture; but Ezra succeeded in raising a company, and with the permission of the king came to Jerusalem. The reaction against idol worship had brought the nation to a strict observance of the Mosaic law. But the obstacles which the neighboring nations had opposed to rebuilding the temple and the delay occasioned by them had somewhat cooled the ardor of the Jews. Another generation, devoted largely to material pursuits, was not so exclusive as their fathers had been. Business and social alliances had been formed which were against the letter of the Mosaic law. These things changed Ezra's joy in seeing the temple into sadness for the moral degeneracy of the people. He gives us in chapters 7-10 an account of his efforts to reform the nation. During the time of Ezra, or thirteen years after he first came to Jerusalem, Nehemiah came from Babylon with another reinforcement of Jews. But we defer a consideration of his work for the present.

- I. Ezra goes to Jerusalem. Ezra. 7: 1-10.
- II. His commission. 7: 11-26.
- III. Ezra's gratitude. 7: 27-28.
- IV. Ezra's company. 8: 1-14.
- V. Secures ministers for temple service. 8: 15-20.
- VI. A fast observed. 8: 21-36.
- VII. Ezra's prayer. 9: 1-15.
- VIII. His reform. 10: 1-44.

Ezra's Reform.—Ezra's reform was as exacting as that of Josiah had been; but it was narrow and prejudiced. It exalted the letter above the spirit of the law. Its legitimate fruit is found in the sects of the Pharisees and the Sadducees—the rigid formalists and the sceptics. The liberalism of Abraham and David was gone, and that of Christ and Paul had not yet risen. Stanley says: “But it was the peculiarity of the age through which the religion of Israel was now passing that to the more keenly strung susceptibilities of the nation every approach to the external world was felt as a shock and pollution.” Ezra was a scribe first, whose vehement attachment for the law drove him to the extreme; and a priest second, whose culture had not specially fitted him to the judicious exercises of governmental authority. Nehemiah co-operated with him and supplied in large measure the want of the nation.

NEHEMIAH AND HIS ADMINISTRATION.

- I. Nehemiah secures permission to rebuild the walls of Jerusalem:
 - (1) He learns of the condition of Jerusalem. 1: 1-3.
 - (2) His prayer. 1: 4-11.
 - (3) He presents his petition to Artaxerxes. 2: 1-5.
 - (4) Secures the grant. 2: 6-8.

- II. Nehemiah explores the work. 2: 9-20.
- III. The order of the builders. 3: 1-32.
- IV. The danger and how it was met. 4: 1-23.
- V. Nehemiah reforms the oppression of the poor.
5: 1-19.
- VI. Sanballet's scheming against Nehemiah. 6: 1-14.
- VII. The wall finished. 6: 15-19.
- VIII. Register of the captives who returned. 7: 1-73.
- IX. The covenant with God. 8: 1-10: 39.
- X. The residence of the people decided. 11: 1—12:
47.
- XI. Obedience to law. 13: 1-31.

The Prophecy of Malachi.—Ezra and Nehemiah were indeed reformers after a type, but their effort was contracted into a sphere far too narrow to produce a lasting impression. While Nehemiah lived in Jerusalem and held the reins of government with a strong and steady hand, the life and worship of the people seemed to have the purity of the Mosaic times; but the heartlessness of the whole religious life of the nation came to the surface whenever Nehemiah was called back to Shushan. The rich began to oppress the poor, tithes were not paid, either through indifference or indisposition to obey the law of Moses on this point; matrimonial alliances were formed with the heathen nations, and a general state of low morals ensued. This state of affairs brought Malachi to the front as the last prophet of the old dispensation. His prophetic inspiration opened to him clear views of the Christian dispensation, and he saw better than any of his predecessors the Jehovah character of the Messiah. Realizing the needs of the time, his remarks are stern and fearless; but the nation was not right at the heart. The whole subsequent history of the Jews was colored by the reforms of Ezra and Nehemiah. Then began that exclusiveness which

was only partially broken by the Roman supremacy and which was such a menace and a hindrance to our Savior in his work. The letter of the law became supreme. Rabbinical teachings were exalted to the authority of the Mosaic code. Life became a bondage to ceremonialism. The nation became encysted in a relentless Pharisaism. The national life was thus kept in a condition of suspended animation. It was not dead; it contained the living germ, but there was no growth, no development. Just one event more, and the course of the nation as an independent organization was run. That event was the culmination of their whole history and clothes the struggles of the Jewish nation between Malachi and Matthew with undying interest. The Savior, the Angel of the Covenant, drew nigh, and the nation which for so many centuries had been the peculiar people of God must live until the plan for man's redemption was finished and the promise to Abraham verified: "In thy seed shall all the families of the earth be blessed."

- I. Introduction. 1: 1-5.
- II. Rebuke to those who had despised the name of Jehovah and laid defective and polluted offerings on His altar. 1: 6—2: 9.
- III. People and priests both rebuked for their open and defiant violation of the law of Moses. 2: 10-16.
- IV. The day of the Lord. 2: 17—4: 3.
- V. Admonished to obey the laws of Moses. 4: 4-6.

The Jewish Prophets.—Malachi closes the canon of Old Testament prophecies. Four hundred years of silence and John the Baptist is introduced, a transition character, standing between the Old Dispensation and the New. The prophets of the Hebrew nation fulfilled an important mission to the nation and the world. He misses the

spirit and import of the Jewish nation who does not see in its history and literature a gradual unfolding of the Messianic idea. Nowhere is this more apparent than in the prophetic writings. Our study has not called it forth specifically, and yet we trust that it has been present in the mind of the reader. Very early in the course we formulated the problem of the purpose of inspired revelation, viz.: Given a holy and just and loving God and sinful man, and a plan of reconciliation through the person and work of a worthy substitute, how induce in man a sense of sinfulness, a feeling of need and a willingness to co-operate in the plan. God's providential economy led the nation at last to recognize him as supreme; but it was largely through the prophets that the notion of a Redeemer became the common heritage. As time drew toward the culmination of God's plan the idea of the Savior began to take definite form. At first it was simply "*the seed of the woman*," then the *Shiloh*, afterward a *victorious prince* and then a *suffering Savior*. The prophetic conception of the Messiah changed from a national deliverer to a universal mediator. The Hebrews had failed to appreciate the Mosaic constitution and all along throughout their history they had misinterpreted the blessings and judgments of God; now they did not understand even dimly the prophet's forecast of the purposes of God, toward which he had been leading them all these years. When the Messiah came they did not recognize him, and they are to-day, though dispersed through all nations, looking toward Jerusalem and waiting for a Messiah who will correspond to their preconceived ideas of the teaching of the prophets.

XVI.

ISRAEL BETWEEN MALACHI AND MATTHEW.

A Period of Origins.—We turn now from the biblical history of the Jews to what is commonly called secular history. Our effort shall be to study the preparation of the world for the coming of the Messiah, in history not exclusively devoted to this subject. God's treatment of the Hebrew nation was not an experiment, and did not result in failure. The view has widened until we see the Jews, still a peculiar people of God, still the medium of divine blessing to man, but not even apparently the sole content of God's purpose of mercy and grace.

From our vantage ground, we may see the divine purpose in the political dispersion of the Jews. It was the best way to widen their conception of God and thus correct their pre-disposition to idolatry. It was also necessary to the preparation of the world for Christ, who was to touch all nations, not as a Jew, but as a man and a Savior.

The intellectual status of the world at the time of Malachi is worthy of remark. Interest centers in the Greek nation. The idea of colonization appealed to the Greek mind as strongly as did the idea of conquest. Therefore, colonies were planted along the lines of conquest, and these were so thoroughly Hellenized that the Greek language and Greek culture prevailed. Socrates, by the grandeur of his teaching and his martyr death had given an impetus to philosophy in its higher departments. Out

of his philosophy grew the lofty spiritual doctrines of Plato, which were conducive to the earnestness and faith required by the Hebrew and the Christian religions.

India had been made tributary to Persia in the time of Uzziah. Buddha had launched on the world a religion which yet claims its millions. China was at this time brought into touch with the rest of the world. When Ezra was writing in Palestine, and Socrates teaching in Greece, Confucius was shaping a religious philosophy in that solitary empire, whose influence is felt to-day in bitter antagonism to the Christian faith. Confucius, Socrates, Ezra, contemporaries, whose influence still lives; the one in a debased system of idolatry, the other in a pure philosophy, and the third in an encrusted Judaism.

Alexander.—Philip of Macedon was planning a campaign against Persia at the time of his death. Alexander the Great, undertook to complete the work of his father. Egypt and Palestine readily joined him, but he was obliged to conquer Tyre, which he accomplished only after a long siege. He then marched against Darius III., who met him with an army of half a million. Darius was defeated, and Alexander became an Eastern potentate. His ruling passion seems to have been to establish a world-wide empire, to unite the European and Asiatic races in one nation, and to establish the Greek language and Greek culture throughout it. Many legends, doubtless containing a measure of truth, cluster around the name of Alexander. It is said that a Roman embassy came to him when he was in Babylon, and that struck with their bearing and dignity, he prophesied that Rome would one day be a great world power. He conquered Gaza and may have visited Jerusalem in a friendly way. He founded the city of Alexandria, which afterward became a mighty influence in the world of politics and letters. When he died

he was carried across many miles of desert from Babylon to Alexandria and buried in the city called by his name.

The Effect of the Alexandrian Conquests on the Jews.—The glory of the Grecian history fades after the death of Alexander. Asiatic luxury enslaved the hardy truth-speaking Persian, and the same agency caused the art and literature of the Grecian nation to decline. For twenty-two years after the death of Alexander his principal officers fought over the division of his empire. It finally fell into four parts, Syria, Egypt, Thrace, with part of Asia Minor, and Macedonia and Greece. Palestine was thus again made the borderland of two great and generally hostile nations. Her efforts for independence, and her relation to these nations and to Rome constitute the remainder of our study. Judah remained Semitic, but many towns sprung up in Palestine which were wholly Greek. The Greek influence, however, was not without its influence on the Jews. They were confronted everywhere with Greeks and the Greek culture. Although they remained loyal to the customs of their fathers in the essentials, yet they could not be indifferent to Grecian elegance of form, and refinement and profundity of thought. For a time the Jewish rulers succeeded in prohibiting the study of the Greek language. Caesarea, Askelon, Joppa and Gaza were Greek towns in which the language was spoken by imperial decree. These were great business centers, and the traditions of the fathers could not keep the sons of Jacob from such intercourse with them as made a knowledge of the Greek language necessary. They soon gave up the struggle, and before long the Jewish Scriptures were translated into the Greek. This translation is called the Septuagint. It was the first translation of the Scriptures, and was counted authoritative in Christ's time. This was virtually the extension of the Hope of

Israel to the Gentiles, into whose hands this translation fell. Judaism had run its course. Nothing was now to be gained by exclusiveness. In vain did the leaders of Jewish thought struggle against this Hellenizing tendency and endeavor to preserve the character of the Jewish nation in its integrity.

Epicurianism, although a prevailing philosophy, was so purely unscriptural that it had little influence on the Jew; but the lofty speculations of Plato and the self-abnegation of the Stoic were peculiarly suited to his mind. They sought to find in Plato a basis for their theology and in the Stoic a basis for their ethics. As a result Jewish philosophy became a curious mixture of Platonism, Stoicism, and Judaism. Philo attempted to weave the doctrines of the Greek philosophies and the Hebrew prophets into one web. To do this he considered the Bible in two aspects, literal and allegorical. In his philosophy personages are made to represent moral affections and states, and historical events, experiences of the soul. The Jew of Palestine, therefore, was not the one to preserve the faith of the fathers. He still looked for a Messiah who would be his own peculiar property, but the Grecian Jew looked for a world-wide Teacher.

Palestine Under the Ptolemies.—For one hundred and fifty years after the breaking up of Alexander's Empire, Palestine was tributary to the Graeco-Egyptian dynasty. The Ptolemies reigned with moderation and wisdom. The relationship was so close that Alexandrian culture and life had a marked influence in Palestine. It was this sympathy that originated the Septuagint. The Jewish priesthood was as corrupt as it had been during the closing years of the Persian rule. They farmed the revenues of the country until they themselves became immensely wealthy. Simon the Just shines out, a bright star in this moral dark-

ness. Many traditions represent him as closing the better days of Judaism. He seems to have been safe in the commanding influence of an upright character. He refused Ptolemy IV. admission to the temple. Tradition says that the Egyptian king fell to the pavement of the temple and was carried from the presence of Simon.

The Septuagint gave an impetus to Graeco-Hebrew literature. Some finishing touches were given to the historic books of the Bible. Additions were made to the sacred volumes, but they were part of the Greek Bible rather than the Hebrew. These writings of this period are called the Apocrypha. It consists of fourteen books and was formerly bound between the authorized version of the Old and New Testament. The word means hidden or covered, and was first applied to those books whose authorship was unknown. Since the time of Jerome the term has been applied to those writings of the Septuagint not thought to be canonical. The Greek church excluded them from the canon of inspired writings in 360 A. D. The Latin church placed them on an equality with the rest of the Old Testament at the council of Trent, 1545-1563. The church of England uses them in part for edification, but not for "establishment of doctrine." All other protestant churches of Europe and America reject their use in public worship.

Palestine Under the Seleucidae.—The Kingdom of Seleucus was the greatest and richest of the divisions of Alexander's empire. Its capital was at Antioch and its territory included Syria and part of Asia Minor. But for one hundred and twenty-five years the influence of this Syrian kingdom was not felt in Palestine. It was in the reign of Seleucus IV., the sixth king from Seleucus I., that Syria assumed an aggressive attitude toward Jerusalem. Egypt was the first objective point of the invasion of the Antioch

king. Antiochus IV., who had been held twelve years as a hostage at Rome for payment of a heavy war indemnity, was a most unscrupulous and unwise ruler. After completing the conquest of Egypt he seized Jerusalem. He resolved to bring his whole empire to a rigid uniformity. He therefore instituted a persecution of the Jews. He compelled them to sacrifice swine's flesh on altars dedicated to Jehovah. For several years the Jews suffered the most cruel persecution they had ever felt. Jerusalem was almost depopulated of Jewish inhabitants. Jewish worship was suspended and the ceremonies prohibited. Any one found with a copy of the Jewish Scriptures was put to death. In 168 B. C., a pagan altar was erected on the site of the Great Altar of Burnt Offering and heathen sacrifices were offered on it. Swine were kept in the sacred precincts of the temple and slaughtered there. Instruments of torture were invented to convert the Jews to heathenism. But a religion is not easily destroyed by persecution. Generally it terminates in a revival and the persecution of Antiochus IV. is no exception to the rule.

The Maccabees.—The revival instituted by the Syrian oppression has few parallels in history. The Jews were excited into opposition not only to Syrian influence but Grecian as well. An aged priest Mattathias and his five sons John, Simon, Judas, Eleazer and Jonathan refused to obey the king's commands. They killed the king's commissioner and threw down the heathen altar. The old man and his sons then fled to the mountains where he gathered about him a band of men of like conviction. He died within a year and Judas took command. He received the name Makkab, or hammer, and from this the title Maccabees originated. By a series of brilliant victories Jerusalem was wrested from the Syrian power and the Jewish worship restored. Antiochus, who was beyond the

Euphrates when the Jewish revolt began, now concentrated his forces against Judas and his army. The two armies met near Emmaus and the Jews were completely victorious. Years of almost constant struggle for independence now ensued. Judas was killed in battle. He was succeeded by Jonathan and afterwards by his younger brother Simon, under whose leadership the independence of the Jews was recognized even by Syria.

This uprising gave the Jews a deep sense of the permanence of their institutions. It bound them together more closely and inspired them with such a zeal for the recovery of their independence that a party of them was called the Zealots. They were intensely jealous for their God and the nation. Simon the Zealot was among Christ's disciples.

Jewish Parties.—The religious parties of the Jews rose during this epoch and party spirit ran high. The Pharisees, the Sadducees and the Essenes, three distinct sects, rose during the administration of Jonathan.

1. The sect of the Pharisees grew out of the reaction against Greek institutions. They worked with earnest zeal for a complete separation from the Gentile world. Although somewhat out of harmony with the age, which was pronounced in favor of unification, yet the Pharisees were the popular party among the Jews at this time. In the time of Christ they were the sticklers for the law; but to them the law was only a dry form void of the spirit of the Mosaic times.

2. The Sadducean party was satisfied with the written law without the traditions of the elders to which the Pharisees clung so tenaciously. They were not anxious to increase the difference between themselves and their Gentile neighbors. They were the politicians of the nation, the office seekers, the aristocratic class, whose religious views

were decidedly colored by a somewhat degraded Grecian philosophy. They were hard and severe on those who differed from them. It was a Sadducean king that afterwards mocked and insulted Christ, a Sadducean council that gave him to a Roman governor, and a Sadducean mob that placed a crown of thorns upon his head.

3. The Essenes were a branch of the Pharisees. They stood as the extreme limit of mystic asceticism. Their code was a compound of the Hebrew economy and the Stoic philosophy. They were communists and practiced self-denial and temperance. Purity and divine communion were the objects of their aspirations. They had nothing in common with the Christian faith of after years except what related directly to the law of Moses. They were far from catching the spirit of world-wide divine care which was even then in the subdued light of early dawn.

The strange part of it all is that these parties so hostile to each other, so different in belief and practice could meet on the common level of the Mosaic ritual. The Sadducee, refusing the oral traditions and denying a future existence, could unite in worship with the Pharisee. The Jewish church was wider than all the parties. Out of each rose, now and again, men who could not be held by the close lines of party and who stood, a protest against party spirit which tended so much to rend asunder the Jewish church, at that time the only custodian of the true faith.

Palestine Under the Romans.—In 63, B. C., during the consulship of Cicero and the conspiracy of Cataline, Pompey, one of Rome's greatest generals, moved toward Palestine. Antioch was the first objective point. Here he dissolved the last remnant of Syrian rule, which from the time of Antiochus IV. had felt the Roman influence. No such person had visited Palestine since the time of Alexander. All Western Asia was stirred at his approach. At

this time there were two rivals in Jerusalem, Aristobulus, of the Sadducean party, and Hyrcanus, of the Pharisees. Aristobulus was virtually king. When Pompey was near Damascus both rulers visited him to secure his favor. When he was nearer Jerusalem Aristobulus again approached him, but Pompey ordered him to be arrested and bound. On the Sabbath day Pompey stormed and took the city. Doubtless he had often heard of the Jewish God and Jewish temple, but now he had a chance to see for himself. He entered the temple and passed within the "Holy of Holies." He probably expected to find some image of the Hebrew God there, but he found nothing, instead of fabled figures the stillness of a spirit-filled place. The next day he ordered the temple to be purified and set Hyrcanus in the priestly office; but the Jews never forgot the rude act of Pompey. They were confined within the limits of Judah, which was afterwards known as Judaea. The unity of the government was broken into five separate councils of equal powers. Many Jews were compelled to accompany Pompey to Rome to grace his triumph. He gave them a section of territory on the right bank of the Tiber. This settlement increased from time to time and was, in Paul's time the nucleus of the Roman church.

Hyrcanus had attached to himself one, Antipater, a strong, crafty man of the Edomite stock. In 57, B. C., Alexander, the son of Aristobulus, overthrew the government of Hyrcanus and Antipater, but the Roman army soon quelled the revolt. In 56, B. C., Aristobulus himself escaped from Rome and began a war to reclaim his lost power. He failed, and later Alexander made another attempt to displace Hyrcanus. Antipater, who was the real spirit in the defense, now became the unfettered lord of the country.

In 49, B. C., civil war broke out between Caesar and Pompey. Caesar set Aristobulus free and sent him with two legions to rid his native land of adherents to Pompey. By the order of Pompey, Aristobulus was poisoned and Alexander was beheaded at Antioch. When Pompey was crushed, Antipater at once marched to Caesar with 3,000 chosen troops and proposed to become his vassal. Caesar treated him very kindly, sanctioned the high priesthood of Hyrcanus, united the five councils and made Antipater procurator of Palestine. Hyrcanus received the rank of Roman senator, and the priesthood and civil power were separated, with Hyrcanus at the head of one, and Antipater of the other. Antipater at once made his son Herod governor of Galilee.

When Caesar was assassinated and Antony was moving toward Asia to secure taxes to pay his soldiers, a deputation of Jews met him to ask that he dethrone Herod who was then the chief of the family of Antipater. But Herod had more money than the people and instead of dethroning him, he granted him substantial favors. Herod thus became ruler of Palestine. There is evidence that he desired to treat his subjects well but the demands of Rome for money forced him to oppress them. Court intrigues and jealousies rendered Herod's life miserable. He slew many of his kindred and beheaded his wife because she resented the wholesale slaughter of her friends. He also beheaded the aged Hyrcanus. Although Herod did much politically for the Jews yet he was hated by them. His last years were spent in constant fear of assassination and in remorse. He died in terrible agony of a loathesome disease. A study of the history of this unhappy man reveals the cause of his eagerness to destroy the child Christ, the King of the Jews.

Christ the Culmination of the Hebrew Economy.—The event which took the last remnant of spirit out of the Hebrew economy was the coming of the Messiah. The tenets of the true religion could no longer be kept in the narrow boundaries of Jewry. It immediately assumed vaster domain. The conquest of Alexander had done much to prepare the world for this sudden expansion of the Christian idea. The consolidation and universality of the Roman nation did much to further the same end. When Paul brought the Christian religion into the forum, the palace, and the schools of philosophy, a blow was struck that vibrated through every nerve of the body politic. The gigantic fabric of pagan Rome was falling into decay, but another power was growing within her vast domain, destined to revolutionize ideas of civil government, a power on whose banner was enshrined the motto: "Peace on earth, good will toward men."

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